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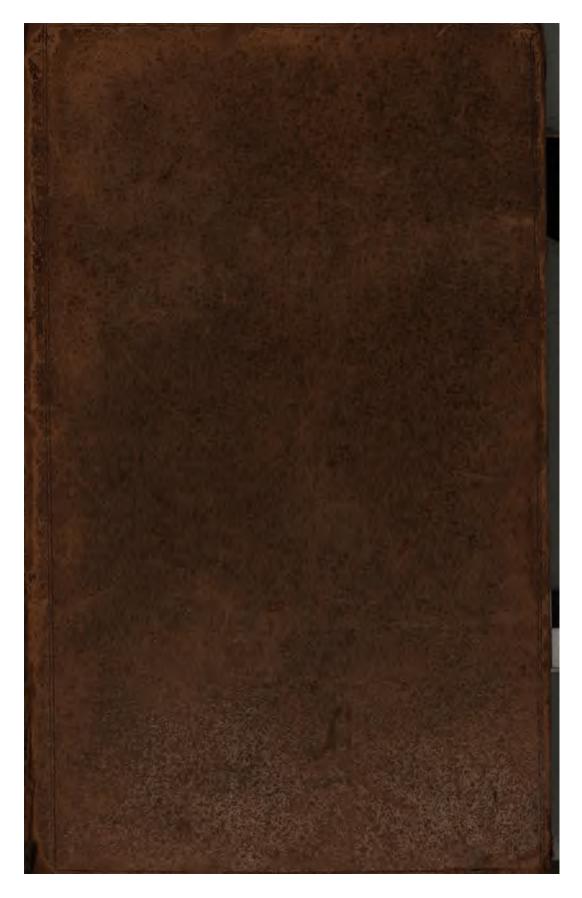
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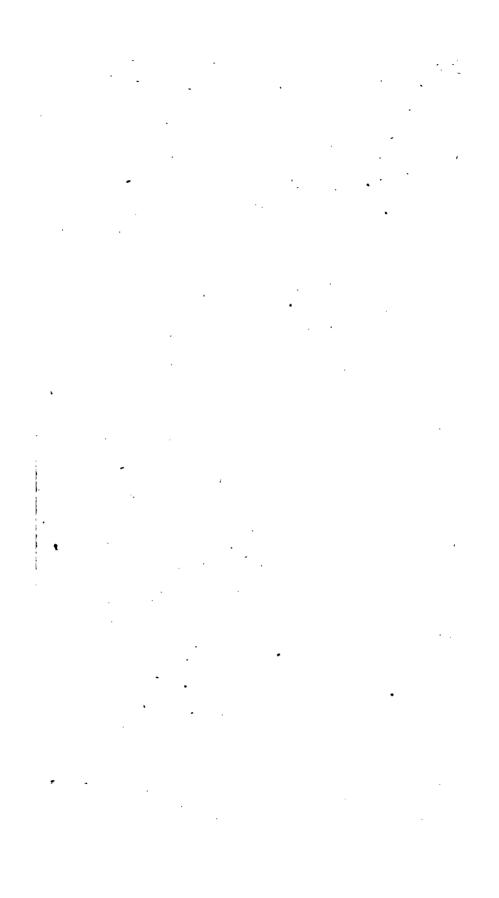
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MACKENZIE COLLECTION.

DESCRIPTIVE CATALOGUE

OF THE

ORIENTAL MANUSCRIPTS,

AND OTHER ARTICLES

ILLUSTRATIVE OF THE LITERATURE, HIS-TORY, STATISTICS AND ANTIQUITIES OF THE SOUTH OF INDIA;

COLLECTED BY THE LATE

LIEUT.-COL. COLIN MACKENZIE,

Surveyor General of India.

BY

H. H. WILSON, Esq.

Secretary to the Asiatic Society of Bengal, &ca. &ca. &ca.

Vol. I.

CALCUTTA:

Printed at the Asiatic Press, No. 3, Council House Street.

1828.

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INTRODUCTION.

Several years have elapsed since the attention of oriental enquirers was attracted to the existence of an extensive Collection of literary materials, relating to the Antiquities of the South of India, accumulated by Col. Colin Mackenzie, the Surveyor General of India, then recently deceased. An account of that Collection is now submitted to the Public. proceeding however to particularise the details, it may facilitate an appreciation of their value, to advert to the circumstances under which the materials were collected, and those which have led to their present description, the different divisions under which they have been arranged, and the light which they reflect upon the Languages and Literature, and the Religious and Political Revolutions of the South of India.

A Letter addressed by Col. Mackenzie to Sir Alexander Johnston in 1817, conveys an authentic view of the motives which led him to form the Collection, and the means which enabled him him to prosecute his researches with success. His own words will best be employed to explain as much as is neces-

sary to our purpose. They give also a not uninteresting outline of the Colonel's Indian Career.

"The first thirteen years of my life in India, may be fairly considered as of little moment to the objects pursued latterly in collecting observations and notices of Hindoo manners, of Geography, and of History; with every attachment to this pursuit, to which my attention was directed before I left England; and not devoid of opportunities in India; yet the circumscribed means of a Subaltern Officer, a limited knowledge of men in power or office, and the necessity of prompt attention to military and professional duties, could not admit of that undeviating attention, which is so necessary to the success of any pursuit, at all times, much more so to what must be extracted from the various languages, dialects and characters of the Peninsula of India.

"In particular, a knowledge of the native languages, so essentially requisite, could never be regularly cultivated, in consequence of the frequent changes and removals from province to province; from garrison to camp, and from one desultory duty to another. Those encouragements to study the languages of the vast countries, that have come under our domination since my arrival in India, were reserved for more happy times and for those, who are more fortunate in having leisure for their cultivation; from the evils of famine, penury and war, the land was

then slowly emerging; and long struggling under the miseries of bad management, before the immediate administration of the South came under the benign influence of the British Government.

"In the whole of this period, in which I have marched or wandered, over most of the Provinces South of the Kistna, I look back with regret to objects now known to exist, that could have been then examined; and to traces of customs and of institutions that could have been explained, had time or means admitted of the enquiry.

"It was only after my return from the expedition to Ceylon in 1796, that accident rather than design, though eversearching for lights that were denied to my situation, threw in my way, those means that I have since unceasingly pursued (not without some success I hope) of penetrating beyond the common surface of the Antiquities, the History and the Institutions of the South of India.

"The connexion then formed with one person, a native and a Bramin* was the first step of my intro-

^{*} The lamented C. V. Boria, a Bramin, then almost a youth, of the quickest genius and disposition, possessing that conciliatory turn of mind that soon reconciled all Sects and all Tribes to the course of enquiry, followed with these surveys. After seven years service he was suddenly taken off from these labours, but not before he had formed his younger Brother and several other useful persons, of all Castes, Bramin, Jain and Malabars, to the Investigations that have since been satisfacterily followed.

duction into the portal of Indian knowledge; devoid of any knowledge of the languages myself, I owe to the happy genius of this individual the encouragement and the means of obtaining what I so long In the following papers you will obsought. serve fifteen different dialects, and twenty-four characters were necessary for this purpose. On the reduction of Seringapatam, in 1799 not one of our people could translate from the Canarese alone. At present we have these translations made not only from the modern characters; but the more obscure and almost obsolete characters of the Sassanums (or Inscriptions) in Canarese and in Tamul; besides what have been done from the Sanscrit, of which in my first years in India, I could scarcely obtain any information. From the moment the talents of the lamented Boria were applied, a new avenue to Hindoo knowledge was opened, and though I was deprived of him at an early age, his example and instructions were so happily followed up by his brethren and disciples, that an establishment was gradually formed, by which the whole of our provinces might be gradually analized on the method thus fortuitously begun and successfully followed so far. Of the claims of these individuals and the superior merits of some, a special representation has laid before this government since 26th September last unanswered. How they are to be disposed of on my departure for Bengal is still in doubt. The attachment existing, and increased in 18

to 20 years, leaves me no room to doubt but some will adhere to my fortune; but it is to be confessed it is at some hazard in again exchanging a state of moderate comfort with their families for a state of dependance in a distant country; and this uncertainty of an adequate provision for these useful people renders my situation at present more uncomfortable than I wish to say.

"For these thirteen years, therefore, there is little to shew besides the Journal and Notes of an Officer employed in all the Campaigns of the time; first towards the close of the War of 1783 in the provinces of Coimbatoor and Dindigul, and afterwards in professional duties in the provinces of Madras, Nellore and Guntoor, throughout the whole of the war from 1790 to 1792 in Mysore, and in the Countries ceded to the Nizam by the Peace of 1792, and from that period engaged in the first attempts to methodize and embody the Geography of the Deckan, attempts that were unfortunately thwarted or impeded by measures not necessary here to detail; the Voyage and Campaign in Ceylon may be noticed as introductory to part of what followed, on my return to resume the Geography of Deckan.

"Some voluntary efforts for these purposes, had at last excited the notice of a few Friends in the field

in the Campaigns in Mysore, too partial perhaps to my slender talents and ardor for the pursuit, and in 1792, after the Peace of Seringapatam, I was sent a Subaltern from the army in Mysore, by the desire of the late revered Lord Cornwallis, with the small detachment at first employed in the Nizam's dominions for the purpose of acquiring some information of the Geography of these countries, and of the relative boundaries of the several States, then assuming a new form and new limits.

"From 1792 to 1799, it were tedious to relate the difficulties, the accidents and the discouragement that impeded the progress of this design. The slender means allotted from the necessity of a rigid; no doubt just, economy; the doubts and the hindrance everattendant on new attempts; difficulties arising from the nature of the climate of the country, of the government; from conflicting interests, and passions and prejudices difficult to contend with, and unpleasant to recollect.

"In the year 1796, a general Map of the Nizam's dominions was submitted to Government for the first time, compiled and digested from various materials of various authority described in a Memoir that accompanied; and designed rather as a specimen for future corrections, and shewing what was wanting as much as what was done. It had however the use of bringing the subject into one point of view; further

enquiry improved its supplements in 1798 and 99, and some encouragement was then held forth that induced perseverance, the little effectual assistance was given. My removal* from any share in the direction of the Deckan surveys in 1806, put a stop to the further improvement of this Map; yet the subject has not been neglected and it is hoped may one day be resumed on the revival of the materials since collected, though on a more circumscribed scale than what was once intended.

"In returning to Hydrabad in 1798, for the third, time, to resume the investigation of Deckan Geography, measures were proposed, and in part methodized for analyzing the whole Deckan; and before 1799, considerable help was attained by obtaining a copy of the regular official Dufter of the Deckan in its provincial and even minuter divisions which has been since translated from the Persian; as well as

^{*} It is too late now to apply a remedy and too painful to refer to Original Documents to show how the most public spirited plausible reasons may be advanced for measures most absurd and hurtful to the Interests of the Public and of Science; otherwise this might be produced as an additional instance of the erroneous measures in those times. All that had been intended and partly executed by the measures encouraged in the Government of Lord Cornwallis and Wellesley was nearly overset, and almost lost sight of ever since, and though our arms now occupy positions in the most distant parts of the Deckan, no systematic plan is yet adopted for concentrating the results and combinations of our marches and expensive surveys in that country into a more correct General Map.

certain MSS. of authority which were proposed as the basis of the Plan to be followed in the enquiry and description. The Deckan was in fact then a Terra-Incognita of which no authentic evidence existed, excepting in some uncertain notices and mutilated Sketches of the marches of Bussy; and in the Travels of Tavernier and Thevenot; which convey but little satisfaction* to the philosophical accuracy of modern times.

- This Plan-in its bud was nearly overset by the new war with Tippoo; it may be satisfactory however to know that the attempts then made were not without use both in a military light, (as described more fully in official reports) and in anticipating measures that have since been or may be still advantageously followed in arranging the History, Antiquities and Statistics of that interesting country.
- "After the reduction of Mysore in 1799, and in the arrangements that followed, I was employed in assisting the Commissioners with Geographical information, to promote the arrangement and a knowledge of the limits of the subject of the partition. On my return to Madras the Governor General, the Earl of Mornington, being justly of opinion, that a more complete knowledge of these countries was indispensibly necessary for the information of Govern-

^{*} See Gentille's Opinion on the Geography of India. Voyages Aux Indea.

ment, was pleased n the handsomest manner, without solicitation or any personal knowledge, to appoint me to survey Mysore, assisted by an establishment suited rather to an economical scale of expenditure than to so extensive an undertaking; but to be carried through a country yet so little known, that the position of some of the provinces ceded by the treaty of partition could not be ascertained till this survey was advanced under peculiar circumstances of embarrassment. For instance—Holall ceded to the Marattas, Goodicotta on the N. W. of Chitteldroog mistaken for a small Fort North of Colar on the East of Mysore, and many other instances, whence some knowledge of the country rendered a Survey indispensible.

"Consonant to my original ideas, I considered this occasion favorable for arranging a Plan of Survey embracing the Statistics and History of the country as well as of its Geography; and submitted a Plan for this purpose which was approved of by this Government. Three assistants, and a naturalist were then for the first time attached to me, yet this moderate establishment was immediately after disapproved of in England, and a design that originated in the most enlightened principle, was nearly crushed by the rigorous application of orders too hastily issued and received in India in the end of 1801, when I had, at very considerable hazardof my health, just comple-

Tenures; confirmed by upwards of 3,000 authentic-inscriptions, collected since 1800.

- 4. The design and nature of the Monumental Stones and Trophies found in various parts of the country from Cape Comorin to Delhi, called *Veera-cul* and *Maastie cull*, which illustrate the ancient customs of the early inhabitants and perhaps of the early western nations.
- 5. The sepulchral Tumuli, Mounds and Barrows of the early Tribes, similar to those found throughout the continent of Asia and of Europe; illustrated by Drawings, and various other notices of Antiquities and Institutions."

It may be here observed that the results of a few of these enquiries were from time to time communicated to the Public, and in the interval described, the following papers from the pen of Col. Mackenzie were printed:

1. Account of the construction of a Map of the Road from Nellore to Ongole.

Dalrymple's Oriental Repertory. vol. I.

- 2. Description of the route from Ongole to Innaconda and Belamconda with a map. Ibid.
 - 3. Account of the Komman tank. Ibid vol. II.
- 4. Description of the Source of the Pennar River.

 1bid.
 - 5. Sketch of the life of H, der Ali Khan.

 Asiatic Annual Register, 1804.

- History of the Anagundi or Vijaya Nagar Rajas. Ibid.
- 7. History of the Rajas of Anagundi from enquiries made on the spot.

 1bid.
 - 8. Account of the Marda Gooroos. Ibid.
 - 9. Account of the Batta Rajas. Ibid.
 - 10. Description of the Temple at Sri Sailam.

Asiatic Researches. vol. V.

- 11. Remarks on some Antiquities on the West and South Coasts of Ceylon.

 Ibid. vol. VI.
- 12. Extracts from Journals descriptive of Jain Monuments and Establishments in the South of India. *Ibid. vol.* IX.

There are also translations of several Inscriptions in the same volume, furnished by Col. Mackenzie.

Of these, the papers relating to the Jains were the most novel and important, and first brought to notice the existence of a Sect, which is very extensively dispersed throughout India, and includes a considerable portion of its most respectable and opulent natives.

After the conclusion of the Mysore Survey, Col. Mackenzie was appointed Surveyor General at Madras, but had scarcely time to take charge of his office, when he was called away to accompany the Expedition to Java in 1811. After the military objects of the Expedition had been effected, his attention was directed to his favorite pursuits, and many books and documents were collected. He also took a lively

interest in the Betavian Society, and contributed some valuable notices to the Pages of its Transaction. A Journal of a visit to the Ruins at Brambanam has been thence transferred to a London Journal. Col. Mackenzie adverts also in the letter to Sir A. Johnston to detailed Reports submitted by him to the Governments of India, copies of which have not been found amongst his papers, nor, as he observes, were they placed upon Record at the Bengal Presidency,

After resuming charge of the office of Surveyor General at Madras in 1815, Col. Mackenzie was enabled to superintend for a short time the continuance of a Survey of the Ceded Districts, instituted upon his recommendation in 1809, and prosecuted upon the same plan as that of Mysore—adding an extent of 30,000 square miles to the 40,000 previonsly laid down. The results of these Surveys have been published in Arrowsmith's Atlas of the South of India. The collection of books, papers and in-Miniptions went hand in hand with the Survey---nor what this part of the Peninsula the only field from which similar gleanings were made---they were collocted throughout the whole of the Provinces subject to the Presidency of Fort St. George by natives trained for the purpose. These operations were not of much longer continuance, for shortly after his return, Col. Muckenzie was appointed Surveyor General of all India, and quitted Madras for Calcutta. His literary and antiquarian collections were brought round from the former Presidency, and the principal natives employed in arranging and translating them came also to Calcutta. Col. Mackenzie's intentions in consequence, are thus explained in the Letter from which has been quoted.

- "I will only further just notice the effect of this removal on the Enquiries and Collection here described. The people reared by me for several years, being natives of the Coast or the Southern Provinces, and almost as great strangers to Bengal and Hindoostan as Europeans, their removal to Calcutta is either impracticable; or where a few, from personal attachment (as my head Bramin, Jain translator and others) are willing to give this last proof of their fidelity, attended with considerable expense; and without that assistance, most of what I had proposed to condense and translate from the originals in the languages of this country, could not be conveniently or at all, effected at Calcutta.
- "I mean however to attempt it, and hope in this stage, preparatory to my return to Europe to effect a condensed view of the whole Collection, a Catalogue Raisonnée of the Native Manuscripts and Books, &c., and to give the translated Materials such form, as may facilitate the production of some parts should they ever appear to the Public; at least by persons

better qualified, if the grateful task be not permitted to my years or to my state of health."

The attempt thus announced was never made. Much delay was necessarily occasioned by the change of Residence and charge of a new office. Several of the natives died, and the survivors were rendered ineffective by sickness. The purposes of Col. Mackenzie were finally disappointed by his indisposition and death in 1821.

The preceding observations will afford a general notion of the manner in which the collections of Col. Mackenzie were accumulated.

Through a considerable part of his career he may be said to have collected them in person, visiting in the course of his surveying operations almost all the remarkable places between the Krishna and Cape Comorin, and being accompanied in his journies by his native assistants, who were employed to take copies of all inscriptions, and obtain from the Brahmans of the Temples, or learned men in the towns or villages, copies of all records in their possession, or original statements of local traditions. When not himself in the field, Colonel Mackenzie was accustomed to detach his principal native agents into different districts to prosecute similar enquiries, furnishing during their absence either in English or in their own language to be subsequently translated,

Reports of their progress. Their personal expences were in general defrayed by the Department to which they were attached, but all extra expenditure, and the cost of all purchases, were defrayed by Col. Mackenzie himself. The outlay thus incurred probably exceeded a Lac of Rupees, which sum has been liberally sanctioned by the Court of Directors for the purchase of the Documents.

By the means thus described a collection was formed at a considerable cost of time, labour and expence, which no individual exertions have ever before accumulated, or probably will again assemble. Its composition is of course very miscellaneous, and its value with respect to Indian History and Statistics remains to be ascertained, the Collector himself having done little ornothing towards a verification of its results. This indeed cannot be successfully attempted by any single individual, as a familiarity with fourteen languages and sixteen characters can scarcely be expected, from any one person. It is the more to be regretted, that Col. Mackenzie did not live to execute some connectedview of the principal facts his collection furnishes, whilst he commanded the aid of the agents by whom it was formed, who under his superintendence had learned to feel a lively interest in their task, who had acquired a knowledge of the leading results which it were vain to look for in any other natives, and who are now for the greater, and most valuable part, dead or dispersed.

In the absence of any account prepared by the Collector, the following Catalogue may be received as an attempt to convey some accurate notion of the nature of the collection, and a short view of some of the principal conclusions that may be derived from its contents. It will be necessary however in the first place to explain the circumstances under which the Catalogue has been prepared, that no censure may attach to the compiler for not performing more than he has endeavoured to accomplish, or for undertaking a task to which he acknowledges, he brings inferior qualifications, the languages of the South of India never having been the objects of his studies.

The officer who succeeded Col. Mackenzie as Surveyor General, professing no acquaintance with the subject of Col. Mackenzie's Antiquarian collections, and expressing his wish to be relieved of all charge of the Establishment connected with them, it became a matter of some perplexity how it should be disposed of, in contemplation of its becoming the property of the Company. As no other person in Calcutta, was inclined to take any trouble with such a collection, or perhaps so well fitted for the task, as myself, I offered my services to the Supreme Government to examine and report upon the state of the materials. The offer was accepted, and the manuscripts and other articles of the collection were

transferred to my charge. I then learned that the native agents had set to work upon the Colonel's death thmake short Catalogues of the articles and books accumulated, and these were completed under my supervision. In the course of examining the Lists as well as I could, I found them not only too concise to be satisfactory, but in many cases evidently erroneous; and altogether devoid of classification or arrangement. I therefore on submitting them to the Government suggested the necosity of a careful revision, and the advantage that might be derived from the publication of the result, which suggestions were favorably received, and the present Catalogue has in consequence Been prepared.

The various languages of the Peninsula being unknown to me except as far as connected with Sanscrit, I had no other mode of checking the accuracy of the natives employed in cataloguing the manuscripts, than to direct the preparation by them of detailed indices of the works in each dialect. These indices were accordingly compiled and translated, and their results again compressed into the form in which they will be found in the following pages, the accuracy being verified by such collateral information as was derivable from some of the translated papers in the collection, or from printed works of an authentic character. Although therefore some of the

seems my be resonantly common. I have every seron to more that the account of time hould recently recent, and maring of some confidence.

The substance as new depoints country chiefly of Manuscripts is the oriental increases, countithing what man be regarded as the Lincolne of the front of lasts. The subject is influent almost untravers to the Lacontane of Engage, and from so sead to it not from its amountance, is likely to he tanague entitled to special amencion. The description of the Manuscripts constitutes therefore the last of the present publication, and that of the other serieles is thrown into an Appendix. The first civitien of the Appendix is that of Local Tracts, short accoun's in the languages of the Dekhin of particular places, remarkable buildings, bural traditions, and peculiar usages prepared in general expressly for Col. Mackenzie by his native agents, or obtained by them on their excursions. A few works occur that properly belong to the literary class, but which escaped attention at the time of arranging the materials. Some of these Local Tracts will be found in an English dress amongst the Translations, but the far greater portion are yet to be translated. The Local Tracts are followed by the Inscriptions the collection of which forms the most laborious, and probably the most valuable portion of the whole: very few of them are translated, but the whole of them have been examined, and abstracted, and drawn out in a tabular form, stating the object of the Inscription, the date, where found, and in whose reign or by whom inscribed. Of three folio manuscript volumes containing these abstracts, two have been prepared since the death of Colonel Mackenzie.

The Inscriptions are followed by a list of the translated or extracted English Papers which were left bound up in volumes, at Col. Mackenzie's death, and to them succeeds a detail of similar papers, in loose sheets: the value of the latter is much diminished by the very imperfect manner in which most of them have been executed, the English being frequently as unintelligible as the original: with a very few exceptions the translations are the work of natives alone.

It is unnecessary to advert more particularly to the other articles of the Appendix, and it is sufficient to include them in the following enumeration of the contents of the collection, from which a generally correct view of its character and extent may be derived.

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LIST OF THE COLLECTIONS MADE BY THE LATE COLONEL MACKENZIE.

LITERATURE.

Language.	Character. Number of	MSS.
Sanscrit	Devanagari,	
Ditto,	Ditto and Nandi Nagari,	103
Ditto,	Telinga,	285
Ditto,	Kanara,	28
Ditto,		10
Ditto		10
Ditto,	•	96
Ditto,		2
Ditte,	0 .	18
(Of the Jainas)	Hala Kanara,	14
Tamul,	Tamul,	274
Telinga,		176
Hala Kanara,	Kanara,	144
Kanara,		32
(Of the Jainas,)		31
Malayalam,		6
Orissa,	•	23
Mahratta,		16
Hindi,		20
Persian and Arabic,	•	114
-		8
Hindustani,		•
	Javanese,	
burman	Burman,	' 6
		1568

LOCAL TRACTS, &c.

LUCA	LIKACIS, qc.			
Country	Language.	N	umber.	
. Country		nes.	Tracts.	
Telinga,	Telinga Canara, &c.	64	462	
Dravira,	Tamul,	43	358	
Ceded Districts,	Telinga, &c.	69	619	
Mysore,	Tamul and Canara,	20	147	
Canara Coast,	Ditto,	Ó	115	
Malayalam,	Tamul & Telinga, &c.	19	274	
Mahratta,	Mahratta,	40	95	
		204	2070	
INSCRIPTIONS.				
Copies of	High Tamul.	17	236	
Ditto,		60	7840	
•		77	8076	
TRA.	VSLATIONS. 85.			
Translations and Tract	s, in loose sheets,	•	679	
Ditto in Volumes, —	• • • • • • • • • • • • • • • • • • • •	75	1480	
·	_	75	2159	
Plans,	•••••		79	
	• • • • • • • • • • • •		2630	
		•••	6218	
,			106	
Antiquities,		• • •	40	

We shall now proceed to take a short view of the chief results of this collection, and the degree in which it may be expected to illustrate the Literature, Religion, and History, of a considerable portion of Hindustan.

LITERATURE.

The first division of the Catalogue, the Books in the Sanscrit language, offers little of value. works are for the most part such as are to be found in great abundance, and in better condition, in other parts of India, and are not recommended by rarity or local peculiarity. In general they are in very bad order, being more or less imperfect, and being rather engraved than written with an iron style upon palm leaves, a mode of writing which even when the letters are blackened by a composition of lamp black and oil is very unfavourable to prompt and easy perusal: a new manuscript of this kind presented for the first time to the most learned Pundit, is decyphered by him slowly and with pain, and the employment of such rude materials is almost as much a hindrance as a help to the dissemination of learning. Another difficulty in the way of the ready perusal of the Sanscrit Books is their being written, as will have been seen in the foregoing enumeration, in thirteen different characters.

There is one division of the Sanscrit Books, which is in a great degree of local origin and interest, that of the Máhátmyas, the Sthala or Local Puránas, the legendary histories of celebrated tem-

ples and objects of pilgrimage, and especially of those in the Dekhin, which are exceedingly numerous. These tracts describe the circumstances under which the place originally acquired its sanctity, the period of which is almost always in some former Yuga or great age; the foundation of the first temple or shrine, the different visits paid to it by Gods and heroes, its discovery and renovation in the present age, the marvels which have resulted from its worship, and the benefactions made to it by modern sovereigns. In this latter portion some genuine history is occasionally These legends are professedly sections of some of the Puranas, particularly the Brahminda and Skinda. but this is a mere fiction, as where the entire Puránas, whence they are said to be extracted exist, these sections or chapters are found to constitute no part of their contents. Máhátmya is sometimes fully as extensive as the whole Purána of which it is said to be a part, and theaggregate of those in the Mackenzie collection amounting to a hundred and twenty-two, is infinitely more considerable than that of the eighteen Puránas.

There are also amongst the Sanscrit Books a few Cheritras, historical and biographical narratives of some local value. They are however of too marvellous and legendary a complexion to be of much his-

torical importance, although they may furnish some indications of real events.

The Catalogue has been classed according to the languages in which the Books are written, but one exception has been made to this order, and the division subsequent to the Sanscrit manuscripts is that of the Literature of the Jains—most of these manuscripts are Sanscrit compositions, but a few are written in the dialects of the Peninsula. As forming a distinct class however it was thought better to place them under a common head.

The Books thus collected are, with one or two exceptions, now for the first time offered to the enquiries of European readers. Colonel Mackenzie as has been mentioned, has the merit of origihally noticing and describing the peculiar tenets of this numerous division of the natives of India. deriving his information from personal intercourse with several well informed members of their community, and visits to some of their principal shrines. The description which he published in the 9th volume of the Asiatic Researches, some notices by Dr. Buchanan in the same place as well as in tils travels in Mysore, and the account given in the same volume of the Researches by Mr. Colebrooke of the Jain teachers and some of their necediar tenets as dérivable from their own authorities, furnish the only authentic notices of a sect, which is wide.

ly spread through India particularly in the west and south. The Catalogue of their Books collected by Col. Mackenzie forms therefore a valuable accession to our knowledge of the Jains. The list comprises forty-four different works, of which those styled Puránas are in general of great extent. The character of the legends of which they consist will be readily estimated by the specimens given, from translations found in the Collection, and which sufficiently evince the late origin of the sect, in their attempt to improve upon Brahmanical exaggeration, by exaggeration infinitely more extravagant. The Puránas are attributed to Jina Sena Achárya said to be cotemporary with Vikramá ditya, but some traditions identify him with Jináchárya who was the Guru or spiritual preceptor of Amoghaversha a Jain prince in the Arcot district in the end of the ninth century, a period at which they may possibly have been compiled --- other legendary collections are acknowledged to be of that or of a later date. Besides these. Jain literature comprehend a few books on Medicine, Grammar and Arithmetic, and rituals and treatises on the religious and moral obligations of the sect.

The literature of the Jains is succeeded by the Catalogue of Books in the Tamul language which may be considered as the most classical of the languages of the Peninsula. It is the speech of that part

of the South of India known as Drávira, comprising the ancient kingdoms of Chola, Chera, and Pándya, and now comprehending the districts of South Arcot, Salem, Coimbatur, Kumbhakonam, Tanjore, Trichinapali, Madura, Dindigal, Tinnivelli and great part of Mysur, in all which it is spoken, according to Mr. Babington, by more than five millions of people. According to that Gentleman, and to the late Mr. Ellis it is a language not derived from Sanscrit, but of independant origin. Their remarks are as follows:

" It (Tamul) is not derived from any language at present in existence, and is either itself the parent of the Telugu, Malayalam, and Canarese languages, or what is more probable, has its origin in common with these in some ancient tongue, which is now lost, or only partially preserved in its offspring.

"In its more primitive words, such as the names of natural objects, the verbs expressive of physical action or passion, the numerals, &c. it is quite unconnected with the Sanscrit, and what it thence so largely borrowed, when the Tamuls, by intercourse with the more enlightened people of the north, began to emerge from barbarity, has reference to the expression of moral sentiments and abstract metaphysical notions, and is chiefly to be found in the colloquial idioms. In this remarkable circumstance, and in the construction of its alphabet, the Tamul

differs much from the other languages of the south, which are found to admit the Sanscrit more largely in literary and poetical compositions than in the ordinary dialect of conversation, and which adopt the arrangement of the Sanscrit alphabet with scarcely any variation. The higher dialect of the Tamul on the contrary is almost entirely free from Sanscrit words, and idioms, and the language retains an alphabet which tradition affirms to have heretofore consisted of but sixteen letters, and which so far from resembling the very perfect alphabet of the Sanscrit, wants nearly half its characters, and has several letters of peculiar powers.

"Neither the Tamul, the Telugu nor any of their cognate dialects are derivations from the Sanscrit. The latter, however it may contribute to their polish, is not necessary to their existence, and they form a distinct family of languages with which the Sanscrit has in a later times especially intermixed, but with which it has no radical connexion.

"The members constituting the family of languages which may be appropriately called the dialects of Southern India are the high and low Tamul, the Telugu grammatical and vulgar, Carnataca or Cannadi ancient and modern, Malayalma or Malayalam, which after Paulinus a Bartholomeo may be divided into Sanscrit (Grandonico Malabarica)

and common Malayalam; though the former difference from the latter only in introducing Sanscrit terms and forms; in unrestrained profusion; and the Fullura, the native speech of that part of the country to which in our maps the name of Canara is confined.

"Besides these, there are a few other local dialects of the same derivation, such as the Codugu, a variation of the Tuluva spoken in the district of that name called by us Coorg. The Cingalese, Maharastra and the Oddya, also, though not of the same stock, borrow many of their words and idioms from these tongues. A certain intercommunication of language may, indeed always be expected from neighbouring nations however dissimilar in origin. but it is extraordinary that the uncivilised races of the north of India should in this respect bear any resemblance to the Hindus of the South; it is nevertheless the fact, that, if not of the same radical. derivation, the language of the mountaineers of. Rajamahal abounds in terms common to the Tamul and Telugu."

The opinions of such competent authorities, camnot be contested, and it must be admitted therefore
that the base of the *Tumul* language has an independant origin. It is also evident from the character of
its literature, as shewn in the Catalogue, as well as
from tradition, that it has been independently culti-

vated under unusual patronage, and has boasted, of its own. College, established by regal authority at, Madura, and a number of able, writers from every class of the population.

The tract from which Mr. Ellis's sentiments are cited, is one of three treatises it was his intention to prepare on the Tamul, Telugu, and Malayalam languages. The first, if ever completed has not come. to hand, and it is from the second that the passage is extracted.* There still remains therefore much to be explained regarding the history of the Tamul language, and particularly, how it happens, that the names of places of, note, cities, mountains, rivers, temples, and shrines are Sanscrit, and have been so apparently from a period prior to the Christian era. Cape Comorin or, Comari, Madura, the Kaberis or Kaperi River, the Malaya mountains or Malaylayam and a variety of places in the Peninsula, having been known to the ancients, as they are to the moderns, by appellations of Sanscrit, origin. Tumul language must have been but little cultivated. the districts must have been indifferently civilised if the natural features of the country had no distinguishing denominations, until the Brahmans or

^{*}The first forms part of the Introduction to Campbell's Telugue Grammar. A few copies of it, and of the third Dissertation, were separately printed, and one of each was presented to the Asiatic Society of Bengal.

Brahmanical Hindus immigrated from the north, a political event which is recognised by all the traditions of the South of India.

Although therefore we must grant that the Tamul language had an independant origin, we can scarcely suppose with Mr. Ellis, that it had an independant literature, prior to the introduction of Sanscrit. Mr. Ellis states that in the Tamul countries there has ever been a contention for pre-eminence of knowledge between the Brahmans and the inferior casts. "When the former established themselves in Southern India they found a native literature already existing, which, though they introducduced the language and science of the north, they were compelled during their long contest with the Jains, to cultivate in their own defence." But Sanscrit was less the language of Science, than religion, and that the religion of the Peninsula was Hindu, and even sectarial or Saiva at the commencement of the Christian era, we may infer from the name of Captain Komari, corroborated by Arrian's notice that it derived its name from a Goddess whose temple was then in the neighbourhood, as it is still, and who is none other than Kumiri, the virgin Durgá, the daughter of Daksha, the yet unwedded bride of Siva. The Sanscrit Geographical nomenclature of the Peninsula is, as already observed a further argument in favor of the uncultivated state

of the Tamul language when the Sacred dialect of the Brahmans was introduced.

That the Tamul language was independently cultivated in a very high degree, and from a period of some remoteness is unquestionable, but it seems to have been most successfully studied at a comparatively modern date, and subsequent to the dissemination of Sanscrit literature. This view of the case would coincide with that already taken of the early rudeness of Tamul, and is warranted by the traditions that relate to the Madura College, and the character of Tamul Literature, as it appears from the Catalogue. The College was founded it is said by Vamsasekhara Pandya. Raja of Madura, for the cultivation of Tamul, and this Prince was long subsequent to the prevalence of the Saiva faith, at least according to the same authorities. The legend also asserts that the professors were compelled to admit the Tamul writer named Teruvalluvar into their ranks, and according to Dr. John, his reputed Sister Avyar, the * moral Poetess flourished in the ninth century. Another very eminent Tamul writer Kamban, wrote at the close of the same century, in which, therefore, we may infer the language was most widely and successfully cultivated.

On referring to the List of *Tamul* Books it will be found, that they furnish undeniable proofs of their having been written subsequently to the great

body of Sanscrit composition, as they are in fact nothing but translations from Sanscrit. Thus the great work of Kamban is the translation of the Rámáyana. We have also a translation of a great part of the Mahabharat and in the Mahatmyas, in which Tamul next to Sanscrit abounds, we have numerous legends translated from the Puránas. Many of the poetical and narrative works are translations from the Classical Dialect. We might also infer the later date, of such Tamul Literature as is original, from its being the work in a great measnre of Súdras and of Jains, as if it had been part of an attempt to oppose and overthrow the predominance of the Brahmans, to whose priority, therefore, it bears witness.

That part of Tamul Literature which is original, consists chiefly of histories more or less legendary of the Chola, Pándya and Chera countries, of moral and didactic poems, and of treatises on Philogy and Medicine; of the former some are very recent compilations having been prepared for the use of Colonel Mackenzie, but others are of reputed antiquity, and the Pandya Rajakal is ascribed to Narakira, Bána, and Kapila, three of the original professors of the Madura College. The moral poems form a curious and interesting division, as being the works of persons of the lowest caste, or Pariars, and yet enjoying the highest estimation. One of the authors, Avyar, a female, has been made

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known to European readers by the translation of several short didactic works by her, in the seventh volume of the Asiatic Researches. In the following pages will be found an extensive Extract from an unfinished translation by the late Mr. Ellis of a celebrated poem of the class, the Koral of Teravallunar.

The father of Tamul Grammar and Medicine is said to be the Saint Agastya, who indeed is reputed to have invented the Tamul language. His Grammar is lost, and the Medical works attributed to him are of very doubtful authenticity, but the tradition, coupled with the uniform assertions of Brahmanical works, as the Rámáyana, and the Skanda Purána, and others, that Agastya took up his residence far to the south, renders it very probable that this Saint was instrumental in introducing letters, if not religion, amongst the Tribes of Dravira. The sub stance of his grammar is said to exist in that of his pupil, Tolghappiam, but the work is scarcely intelligible from its brevity and obscurity. In fact almost all the classical writings have ceased to be intelligible to the generality of the people, and the language of Drávira is distinguished into the Shen and Kodan, or high and low Tamul, the latter being that in ordinary use. Both these dialects have been cultivated by European writers, and a grammar of each was composed by the celebrated Missionary Beschi. A new edition of his grammar of the common Dialect was republished by the College of Madras, as well as a translation by Mr. Babington of his grammar of the Shen Tamul, and a Tamul and English grammar has been published in England by Mr. Anderson of the Madras Civil Service. Some Manuscript Dictionaries exist, but none have yet been printed.

The next division of the Catalogue consists of Manuscripts in the Telugu language, which are searcely less numerous than those in Tamul, as might be expected from the extent of country in which the dialect is spoken. The limits of its use are thus defined by Mr. Campbell.

- The language is commonly, but improperly, termed by Europeans the Gentoo. It is the Andhra of Sanscrit authors, and, in the country where it is spoken, is known by the name of the Trilinga, Telinga, Telugu, or Tenugu.
- "This language is the vernacular dialect of the Hindoos, inhabiting that part of the Indian Peninsula, which, extending from the Dutch settlement of Pulicat on the coast of Coromandel, inland to the vicinity of Bangalore, stretches northwards along the coast as far as Chicacole, and in the interior to the sources of the Tapti; bounded on the east by the Bay of Bengal, and on the west by an irregular line, passing through the western districts belonging to the Soubahadar of the Deccan, and cutting off

the most zastern provinces of the new state of Mysore; a tract including the five northern Circars of Ganjam, Vizagapatam, Rajahmundry, Masulipatam, and Guntoor; the greater portion of the Nizam's extensive territories districts of Cuddapah and Bellari ceded by him to the British; the eastern provinces of Mysore; and the northern portion of the Carnatic: nor is this language unknown in the more Southern parts of India. for the descendants of those Telugu families which were deputed by the kings of Vidyanagara to controul their southern conquests. or which occasionally emigrated from Telingana to avoid famine or oppression, are scattered all overthe Dravira and Carnataca provinces, and ever retaining the language of their forefathers, have diffused a knowledge of it throughout the Peninsula."

The Telugu language as has already been shewn, is not a mere derivative from Sanscrit, but has an independent origin and is of independent cultivation. The radicals according to Mr. Ellis are the same as in the cognate dialects of Tamul, Canara, &c., and it differs from them only in the affixes used in the formation of the words from the roots. Although however it is not the offspring of Sanscrit, it is very extensively blended with that language in the states known as Tatsamam or Tatbhavam, the words in the former being the very same, taking only the Tamul inflexions, and those of the latter being derived mediately or immediately from the Sanscrit. (As

S. Vanam, T. Vanama a forest and S. Samudra, T. Sandaramu the ocean.) The rest of the language, exclusive of other foreign terms, is the pure native language of the land, and is capable of expressing every mental and bodily operation, every possible relation and existent thing, and with the exception of some religious and technical terms, no word of Sanscrit derivation is necessary to the Telugu.*

Although however the Telugu dialect is not a derivative from Sanscrit, its literature is largely indebted to the writings in that language, and is unquestionably long posterior to their being naturalised in Southern India. The works of highest repute are translations from Sanscrit: the oldest works extant are not of higher antiquity than the end of the twelfth century, whilst its Augustan era, the reign of Krishna Deva Raya of Vijayanagar, dates in the beginning of the sixteenth. The first attempts to reduce the usages of the language to rule, appear to have been made late in the thirteenth century, when Nannya Bhatta, a Brahman of considerable learning, and the translator of the first two books of the Mahábhárat compiled a Telugu grammar in Sanscrit. Mr. Campbell in the preface of his grammar states that the most ancient grammarian of whom mention is made in the native books is the sage Kanuba.

^{*} Ellis's Dissn. Page 19.

who appears to have been to the people of Andhra or Telingana, what Agastya was to those farther south, their initiator into the mysteries of Hinduism. His works, and those of other writers of supposed antiquity, are not now to be found, and all the treatises of Telugu grammar at present extant consist of Sanscrit commentaries on the series of Apo+ thegms of Nannapa or Nanniah Bhatt. The age of this last, although conjectured by Mr. Campbell to be remote, is ascertained by documents of which he was not in possession, inscriptions recording grants made by his patron, Vishnu Verddhana Raja of Rájámahendri to be as above stated, the close of the 13th century. Mr. Campbell admits that the Brahmans were the first who cultivated the Telugu, and brought it under fixed rules, and consequently recognises the prior introduction of Brahmanical literature.

The principal portion of Telugu literature is Translation, and we have the Mahábhárat, Vishnu, Varáha, and Bhágavat Puránas, besides Pauranic stories in the Máhátmyas, and a number of poems, and tales rendered from Sanscrit into Telugu. At the same time translations or appropriations from Sanscrit form a smaller proportion of Telugu, than of Tamul literature, and we have in the former a number of sectarial legends especially of modern origin, as the acts of the Alwars and Jangamas, or the Vaishnava and Saiva Saints of peculiar schisms

originating as late as the twelfth century with Rámánuja and Básava. As in Tamul, there are many local Cheritras, historical and biographical compositions, containing amidst much exaggeration and fection materials for history: another important peculiarity is the insertion of the biographical or genealogical account of the patron of the author in the commencement of most works, sometimes of great minuteness of detail. Telugu literature comprises also a large collection of Poems and Tales, some of which are original. It is a corious circumstance that no Nátaks or dramatic compositions appear to exist in Telugu whilst in Tamul they are frequent.

Telugu like Tamul comprises a high and low dilect, the former of which is used in writing, the latter in conversation and official business. The language of composition is so different Mr. Campbell observes from the colloquial dialect, that even to the learned the use of commentaries is indispensible for the correct understanding of many of their best works.

Tringu has been extensively cultivated of late by our countrymen under the auspices of the College of Madras, and a Grammar and Dictionary Tringu and English compiled by Mr. Campbell have been published at that Presidency, besides variations works intended to facilitate its acquisition.

The next division of the Catalogue is that of the Karnáta or Kanara Manuscripts distinguished into two classes as Hála Kanara and Kanara, the former being the ancient language and that of literary composition, whilst the latter, as in the two preceding dialects, is the language of daily use, and of local tracts of recent preparation.

The limits of the Kanara language are thus described by Col. Wilkes.

"The principality which in later times has been named from the obscure village of Mysore was the South western portion of the ancient Carnatic, frequently named also the country of Kanara, or the country in which the Kanara language was spoken. According to this criterion, the Northern limits of that extensive region commenced near the town of Beder in the latitude of 18° 45" N. about sixty miles N. W. from Hyderabad; following the course of this language to the S. E. it is found to be limited by a waving line which nearly touches Advance (Adoni) winds to the Westward of Gooti, skirts the town of Anantpur, and passing exactly through Nundidroog, touches the range of Ghauts; thence pursuing their Southern course to the mountainous pass of Gujielhutty, it continues to follow the abrupt turn caused by the great chasm of the Western hills between the towns of Coimbatoor, Palatchi. and Palgaut, and sweeping to the North West skirts the edges of the precipitous Western Ghauts, nearly as far North as the sources of the Kistna; whence following an Eastern, and afterwards a North Eastern course, it terminates in rather an abrupt angle near Beder already described as its Northern limit."

To these Mr. Mekerrell adds the province denomenated Kanara by Europeans, but as observed by Mr. Ellis, the native speech of that province is the Tuluva, a dialect of Kanara, an observation which is also made by Mr. Balbi upon the authority of the Abbé Dubois, although that Missionary has been either misunderstood, or has made a strange mistake in the assertion that there is no such country or language as Kanara. It can scarcely be supposed his objection is one of sound only, or that by Kanara he understands something different from Karnata.

The Kanara language is one of the cognate forms of speech of the Peninsula, agreeing in its Radicals with the Tamul and Telugu, and differing from them only in its inflexions; a great number of its words are also common to them, and its idiomatic construction is, Mr. Ellis states, not similar only but the same.

Although a division of the Catalogue is appropriated to Kanara books it can scarcely be considered to forming a class of literary compositions, as it conwhich were prepared by the direction or for the use of Col. Mackenzie. They differ however in their form from the manuscripts classed originally as Local Tracts, and have therefore been allowed to retain their place amongst the Literary Collections. The Hala Kanara is very differently circumstanced, and has an independent and a curious Literature.

It is highly probable that the only Literature cultivated in the South of the Peninsula for a considerable period was Tamul; the kingdom of the Madura Princes, and subsequently that of the Chera dynasty, comprehending Mysore, Bednur, Travancore and Malabar. The cultivation of the local dialect of the Kanara was of subsequent date, but it preceded that of Telugu, and appears to have been patronised by the Balal or Valála dynasty of princes, who reigned at Dwarasamudra the Dolsamander of the Mohammedan Historians from the 11th to the beginning of the 14th Century. a grammar of the ancient dialect is said by Mr. Mckerrell to have been compiled by Kesava about seven centuries ago, and we have in the following Catalogue the translation of a section of the Jaimini Bharata, dedicated to Viravelála Deva who reigned about the middle of the 13th century.

Although the literature of Hála Kanara consists

in part of translations from Sanscrit, and consequently like its cognate literature is subsequent to that of the Brahmans, it comprehends a distinct and extensive class of works, which are neither derived from Sanscrit, nor are the work of the Brah-They are composed by Priests of a manical caste. particular branch of the Saiva faith, that of the Lingamites, and relate to the actions and doctrines of the founders and teachers of the sect. The schism originated in the 12th century, and the works connected with it are consequently posterior to that Some of them are of great extent, consisting wholly of legends relating to individuals of celebrity in the sect, occasionally interpersed with Pauranic stories, but for the far greater part, original. They are extravagantly absurd, and mostly insipid, but many of them are highly characteristic, and indicate a state of religious practice and belief, almost as foreign to the genuine Hindu creed, as to common sense and sound morality. Besides this branch of indigenous Literature, we have also amongat the Hála Kanara Books some historical documents, relating chiefly to the Wadeyar Kings of Mynare of which Colonel Wilkes has made ample une in his History of the South of India, and some original fletions, of an amusing character, in which we may truce many of the marvels that have interented our early years in another hemisphere.

For the country in which the Malayalam language is spoken and the character of the language, it is best to refer to the authority of Mr. Ellis, in the printed but unpublished dissertation on the subject.

"The country of Ma'ayálam, lying on the West coast of the Indian Peninsula, is, according to the Ceralotpati, divided into four Khandams or pro-The most Northern, commencing at Gocarnam, and extending Southward to Perumbusha near Mangalore, is called Tulurajyam, the kingdom of Tulu; from Perumbuzah to Pudupattanam, near Nileswaram the country is called Cúparajyam: thence to Cannétinear Collam (Quilon), lies Céralárajyam; and thence to Canyacumári (Cape Como-The Malayala or more rin) Múshicarajyam. properly the Malayálma, is at present the language of the two last provinces. It is spoken likewise, in Cupam, but in this province and in Tulu, which constitute the district, on which in recent times the name of Kanara has been imposed, the Tuluva. a distinct dislect, though of the same derivation as the Malayalma, prevails among the Aborigines, and a variety of tongues among the Haiga, Concana, Cannadá, Telugu and other Tribes who have long colonized the country. There is a certain variation in dialect between the language of Ceralam and Múskicam, and, indeed, in the several Nádus

into which they are divided, but none of sufficient importance to require particular notice. In the latter province affairs of state are conducted in the Tamil Language, which is there, consequently, much more prevalent than in the former.

"The Malayalma is like the Coduntamizh, an immediate dialect of the Shen Tamizh: it differs from the parent language generally in the same manner as the Codun, in the pronunciation and idiom, but more especially in retaining terms and forms of the Shen Tamizh, which in the former are obsolete. But it's most material variation from it's cognate dialects is, that, though deriving from a language superfluously abounding in verbal forms, it's verbs are entirely devoid of personal terminations, the person being always indicated by the pronoun. It is this peculiarity which chiefly constitutes the Malayalma a distinct tongue and distinguishes it in a peculiar manner from all other dialects of Tamil origination."

The same authority informs us that the language is written in three characters the Aryam, the Col. Eshutta and the Vett Ezhutta or as it is termed in the South district, Malayala Tamil The first is a variety of the Grantham, and expresses the Nagari alphabet, the second is the character in which public grants are drawn up, and the third, the clipped or abbreviated letter, is only a modification of

the second; and both differ little from *Tamil*; except in the mode of joining the vowels to the consonants, and in the manner of writing.

The Malayalam language as well as those already noticed, borrows largely, particularly in its literary compositions, from Sanscrit and is distinguished into a higher and lower dialect. As a member of the Peninsular family it is prior in common use, to Sanscrit, whilst from its greater simplicity it may be inferred more modern than the Shen Tamil, agreeably to the principle that the higher the antiquity the more artificial is the structure of all language, a rule to which Mr. Ellis remarks, there is no reason to believe that the Tamil dialects constitute an exception.

The list of Malayalam Books is of very limited extent, and is almost restricted to the Kerala Utpatti, entire, or in portions. This work, of which some notice appears in the fifth volume of the Rescarches by Mr. Duncan, gives an account of the origin, history and Institutes of Malabar, and seems to serve as a code of Laws as well as a historical record. It is ascribed to the celebrated Sankara Acharya but cannot be wholly his work, as it notices events long subsequent to any period that can be assigned for the date of his existence. It is in prose, and the only work of the kind, according to Mr. Ellis. There are some poetical translations from Sanscrit,

as the Rámhyana of Ezhutt Atchen, but he states also, that the Malayalam has never been cultivated as an independent literary language.

The History and structure of the Mahratta language have not yet found such able illustrators as the preceding, and its connections and affinities are in a great measure to be ascertained. It is spoken with some variation of dialect through the whole tract of country that is bounded on the North by the Satpoora mountains, and extends from Nandode on the West along those mountains to the Wyne Ganga East of Nagpore, the Eastern limit is formed by that river to its junction with the Wurda, whence it may traced by Manikdroog to Mahood. From the latter place a waving line may be extended to Goa, whilst on the West it is bounded by the Ocean. The population of the country is estimated at six millions.

The Marhatta language although spoken by such numbers of people is but imperfectly cultivated by those who use it. It has a grammatical system of inflexion in part peculiar to itself, but offering much that is analogous to the Grammar of Hindi. It does not belong to the Southern family of dialects, but is a member of a series which extends from Guzerat to the banks of the Jumna across the Doab and along the Ganges to Behar. It is very largely interspersed with Sanscrit, and derives its

Literature from the same source although not exclusively. The list of Books comprises amidst the translations from Sanscrit, some from Hindi, and the Local tracts or Bakhirs are rather inaccurately designated, as they comprehend both translations from Sanscrit and original compositions, the latter of a biographical and historical character, and of some value as national records of the important events in which the Marhattas have borne a part since their rise to political power through the enterprising talents of Sivaji. The language is written in two characters, the Balaband and Mor; the former is a very slight modification of Devanagari: the latter is a variety of the same, but more considerably altered. Its introduction is attributed to Hemanda Panth the Guru and Minister of Ráma Deva the Raja of Devagiri, Deogerh or Dauleta-This person being famed for his medical skill was carried off to cure Vibhishana the King of the Rákshasas of Lanka, and on his return brought with him amongst other valuable or curious things, the characters in use amongst the demon race of that Island.

The Uriya or Urissa Language is spoken in the province of Cuttack extended Northwards nearly to Midnapur, and Southwards to Kimedi, it is bounded to the East by the Sea, but on the West mixes with the Gond at Sonepur: on its Southern

boundary it adopts Telugu words, and on the North intermingles with Bengali, to which it is closely allied. The difference is rather in accent and intonation and in the use of provincialisms, than in structure or inflexion, and the words are the They are indeed as well as in Bengali, Sanscrit, with so very few exceptions, that if the Sanscrit vocables were excluded neither could pretend to be a language. The only basis of either is probably a few terms for the commonest objects of existence, sufficient for a state of absolute barbarism. It does not seem probable that the Uriya has even yet received elementary cultivation, or that it possesses a grammar. From the works found in the collection it appears however to have been cultivated, although not in any important department of literature. The subjects principally treated of are the passionate and mystical worship of Krishna, Love tales, and local records. The collection however is not so rich in these last as might have been expected, with reference to their abundance in the Province, where according to Mr. Stirling,* every temple has its legend, and every Almanac Maker his Pánji and Vansávali, records and genealogies of the Princes of the Country in the local tongue.

Asiatic Researches, Vol. xv.

The division entitled Hindi Books comprises a variety of dialects, but all with one or two exceptions, modifications of a common language, that of the Hindus of central India, to which the term Hindi may be therefore legitimately applied. seems to be a question yet undecided, how far Hindi and Hindustani are distinct forms of speech and before this can be determined, what constidistinct form of speech must be agreed upon: the elements of both tongues are unquestionably the same, and the inflexions of Hindi even in the Brij Bhakha variety, differ in no important respect from They are nevertheless mututhose of the Urdú. ally unintelligible, and areso far different languages; the Hindi retaining its own or Sanscrit words, the Hindustani in every possible case substituting for them words of Persian and Arabic origin. though therefore the frame work is nearly unchanged, it is filled up in a wholly various matter, and for all the ordinary purposes of speech the dialects are distinct, whatever may be their original identity. The Hindi again varies probably in every hundred square miles, and the language of Agra and Ajmer may present wide discrepancies. The differences are however in words, rather than in inflexions, and they are only dialects of a language radically the same; or perhaps it may be granted individual members of one common family. They are all most copiously intermixed with Sanscrit, and although they may claim a base separate from the superstructure, the former is of the scantiest possible dimensions, and is completely overshadowed by the latter.

The Hindi dialects have a literature of their own, and one of very great interest. The indications of it in the present instance are limited to but few specimens. These are the Chhatra Prakás and Prithwi Raja Cheritra or histories of Chhatra Sal of Bundelcund, and of the last Hindu King of Delhi Pithoura or Prithwi Raja. Many such works are current amongst the Rajput states, which are not yet known to Europeans. There are also some specimens of Hindi writing in the works of Kesava Dás which are of interest, as shortly preceding the earliest Hindustani compositions, and connecting the foreign with the indigenous literature. There is also a number of works on theological subjects, which seem to have been very popular with the Hindus of Upper Hindustan during the latter reigns of the Mogul Princes, and to have given rise to a great variety of sectarial divisions to which these works belong. The list comprises also two or three popular works current amongst the Jains of Upper India, one of which the Kalpa Sutra is in Prakrit.

Estimated as collections of Arabic and Persian Literature the works in these languages are of little consideration, but some of them are of local va-

lue. Several of the Persian Books particularly contain histories of the Mohammedan principalities of the South, which afford ample means of supplying the many deficiencies in the only published account of those states, or Scott's History of the Dekhin.

The Hindustani Books or Writings in the Urdú language and Persian character, are few and are of no great value. The character of the language in which they are composed has been already adverted to in speaking of the Hindi Manuscripts.

We shall now proceed to sketch the second series of results afforded by the collection, or the illustrations they furnish of the course of religious belief in the Peninsula.

RELIGION.

The Books and papers in the Mackenzie collection do not enable us to trace the state of the Hindu Faith in the South of India with much precision, until periods comparatively recent, or subsequent to the tenth century. Previous to that date, the traditions are brief and irregular, but they are sufficient with other sources of information, to enable us to form, with some confidence, a general notion of the introduction and progress of a foreign faith, that of the Brahmans of Northern India, amongst the people of the Dekhin.

All the Traditions and Records of the Peninsula recognise in every part of it, a period when the Natives were not Hindus. What creed they followed does not appear, but it may be reasonably inferred that if any, it was very rude and such as might be expected from a barbarous people, for the same authorities assert that prior to the introduction of the colonies from the North the inhabitants of the Peninsula were Foresters and Mountaineers, or Goblins and Demons.

It may seem something rather extraordinary, but it is the obvious consequence of the oldest Traditions, that the extreme South was first colonised, and civilised by a Hindu race, thus indeed furnishing a clue to the real purport of what appears to be the most ancient Sanscrit Poem, the Rámáyana. The great object of Ráma's adventures in the Peninsula. during which it is to be observed he encounters no cities, and no tenants of wood and cave, except Anchorites, Monkies, Bears Vultures, Impsand Demons, is to relieve the holy Ascetics from the dread of Rávana and his giants who were not confined to Lanka, but spread through the great Dandaka forest identical with almost the whole of the Peninsula. the head of the ascetics was Agastya, the first apostle of Dravira, the traditionary author of its language, as well as of its religion, and whose exertions for the dissemination of the Hindu religion were in all probability seconded and rendered successful by Ráma and his army. After the annihilation of the barbarian chiefs, who had resisted the spread of the new doctrines, and the appointment of friendly monarchs both in Kishkindha, and in Lanka, Ráma returned to Ayodhya, but the consequence of his incursion was the resort of individuals from his native dominions, pilgrims as it is said, but as it is admitted, eventually colonists. Two of their chiefs Pándya, and Tayaman Nale, both of the

agricultural caste, and both from Ayodhya, laid the foundations of the Pandyan and Chola kingdoms. At what period this happened, must be matter of mere conjecture. The traditionary accounts refer as usual to dates of extravagant antiquity, and are therefore of no value. That the Madura kingdom existed in the time of Augustus Cæsar we know from Strabo, and the author of the Periplus describes the Malabar coast as subject to the Pandion King. We find at a little later period in Ptolemy, a vast number of towns and different principalities as well as Nomadic races, as if towards the centre of the Peninsula civilisation had not wholly extended. Some considerable interval of course must have elapsed for the conversion of a solitary forest into the populous resort of commerce, and we may, speaking very vaguely it must be confessed, allow ten centuries for this revolution. This putation derives some support from the enumeration of Seventy-two Pandyan Kings preceding Kuna or Guna Pandya whom there is reason to place in the 9th or 10th Century of Christianity. That the Lists are correct in details is very unlikely; but the total number may possibly not be far from the truth, and it would give nearly fifteen centuries for the duration of the Pandyan kingdom to the date indicated, or the fifth or sixth century before Christ for its origin. Allowing then some centuries for the con

concentration of straggling colonists into a regularly organised state, the civilization of the South may possibly be extended to ten centuries before Christ, although even that antiquity may be thought too considerable. At any rate the whole body of Peninsular tradition is adverse to the admission of high antiquity, and still more so to the ill-considered theories which have connected the South of India with Egypt in antiquity, civilization and religion.

The introduction of the Hindu religion into Malayalam, or the principal tracts on the Malabar Coast appears to have occurred about the same time into Dravira The Brahmans were brought it is said by Parasu Ráma from Ahikshetra, which in the Mahábhárat is a city in the North of India. They were called Arya Brahmans from being natives of the holy land Aryabhumi, central or Brahmanical India according to Menu, and we have seen that one of the written characters of Malabar that which is most allied to Nagari, is still termed Aryaka, as probably of Brahmanical introduction. Possibly traces of these events may be indicated by the Ariaca province, and Purros Mons of Ptolemy, although the former is rather misplaced, whilst Adisathra is possibly connected with the Ahikshetra of the Legend; if there be not indeed some further reference to the local traditions.

in the Aii or Aiorum Regio of Ptolemy. Ahi in Sanscrit means a Snake, and it was found necessary, it is related, to invite the Brahmans into the country to remove the dread of Snakes with which the province, like any other overspread with jungle, abounded. These Snakes, were after the coming of the Brahmans, propitiated by worship as the Sthala Devatas the Gods of the soil and the Aiorum Regio or Ahi desa, the territory of Serpents, would accordingly be an appropriate designation for such a country. At any rate these coincidences are sufficient to shew that Hinduism was established on the Malabar Coast anterior to the Christian era.

As we proceed Northwards, the traces of the early condition of the religious faith of the people are more indistinct than those hitherto followed, but such as they are, they continue to indicate the comparatively recent origin of the existing creed. According to one tradition, the Brahmans were invited to Srikakola near the mouth of the Krishna by a Prince named Sudakshina, and according to another they first came to the South of the Narmada with Uttunga Bhuja the father of Nanda, or were invited by Nanda about the begining of the Christian era. The account most generally current assigns the introduction of the principal families to Mukunti Pallava prince of Dharanikota in the third century of Christianity. If,

as conjectured by Mr. Campbell, Trilinga, origin as is usually asserted of Telinga is traceable in the Triglyphon or Trilingum Ptolemy, and Modogalingam of Pliny, we should have the Saiva faith established in the Upper and Eastern portion of the Peninsula in the beginning of the christian era It is scarcely possible however to suppose that the geographical position of the country could be so far erroneous as it must be in this case, the Triglyphon of Ptolemy lying in the situation of Arakan or rather of Tippera. It can scarcely be doubted however that the Hindu faith existed on the Coromandel Coast in the days of Ptolemy, as we have in his tables a number of names of places evidently of Sanscrit origin, by their terminating in pura and nagara, synonimes of a city, as Mapura, Minnagara and others.

On the opposite coast, or in Tuluva, and the Concan we have every reason to believe that the Hindu Religion was introduced scarcely if at all anterior to the Christian era. The local traditions assert that the first Prince who brought the Brahmans into the Concan, was Mayura vermá, one of the Kadamba Princes who reigned at Banavási, a name that occurs unaltered in Ptolemy. His Son, extended the settlement of the Brahmans into Haiva and Tuluva or Kanara, and the North Western districts of Mysore. May úra verma appears to have

reigned in the third and fourth century after Christ, but it is difficult to suppose that the Hindu faith, had not extended itself earlier to these countries, It does not appear however to have made much progress when Ptolemy's geography was compiled. Except Banavasi few of the ancient names in this part of India bear any resemblance to Sanscrit, and a considerable tract of coast is occupied by what are termed Piratical nations, or in other words possibly by inhospitable barbarians. The evidence of classical antiquity is therefore as far as it extends in favour of the absence of Hinduism in this part of the Peninsula in the first century of the Christian That it was near at hand however may be admitted upon the evidence of Banavasi, and such other places as bore Hindu appellations, particularly Nasik still called Nasuk or Nasika, so termed according to tradition from Ráma's having here cut off the Nose of Surpanakhá the sister of Rávana. Ptolemy's Nasika is indeed North of the Nanaguna or Tapti River whilst the present Nasik is some way to the South, but independently of such errors as are to be expected in ancient geography, it is not impossible that places of reputed sanctity sometimes suffer removal, and that the name and tradition do not always continue attached to the same spot, particularly when the situations are not far removed.

The same appears to be the case with regard to the upper part of the Coromandel Coast or the country of Orissa. According to Arrian, the coast before coming to the mouths Ganges is occupied by the Kirrhadæ, a savage race. Ptolemy places them immediately East of the Ganges, to which they may possibly have extended but he has a tribe that bears a designation of precisely similar import, the Sabara upon what appears to be the Mahánadí River. The classical Kirrhadæ are beyond question the Kiratas of Sanscrit, and the Sabara, the Savaras, of the same, foresters and mountaineers, uncivilised barbarians, and their presence in the situations described is an evidence against the prevalence of the Brahmanical system in those countries earlier than the first century of the Christian æra.

It has been already observed that the prevalent division of the Hindu faith in the earliest period of its establishment appears to have been the worship of Siva, and the traditions of the different countries corroborate this view, for the tutelary divinities of both the Pandyan and Chola kingdoms were forms of that deity or his bride. In Telingana the first Princes are reputed to have been Vaishnava, but this is the only division in which that faith predominated. In the course of time, however, probably by the seventh or eighth century, a variety of modifications existed, to reform which Sankara Achárya, it is re-

lated, was born. He did not attempt to abolish all the varieties of the Hindu faith, but whilst he recalled the attention of the Brahmans to the tenets of the Vedas, and the injunctions of the inspired Legislators, and thence founded the division known in the South as the Smartal Brahmans, who disclaim, although they may practice, the exclusively preferential worship of any form of the Supreme Deity, he gave his sanction to the continuance of certain sects, over whom he permitted sundry of his disciples These were the Saivas, Vaishnavas, to preside. Sauras, Sáktas, Gánapatyas, and Kápálikas or Yogis. The renewed impulse given by Sankara to the observance of Saiva worship appears to have stimulated the worshippers of Vishnu to an effort to obtain the supremacy, and in the twelfth century Rámánuja, founded the sect of Vaishnava Sanya_ sis who have ever since exercised considerable influence in the South of India. That the disseminanation of the doctrines of Ramanuja was attended with political convulsions is darkly alluded to, in the traditions which represent him as protected by the Velala Prince, Vishnu verddhana, against the persecution of Kerikala Chola; and the admitted transfer of the great shrine of Tripeti from Siva to Vishnu, although assigned by tradition to a miracle, is not likely to have been effected without a severe struggle. Other innovations probably sprung out of

the disturbances that prevailed at the period. About the same time or something earlier perhaps, in the course of the eleventh century, a new form of the Saiva religion was instituted, that of the Lingawants by Básaveswar and his nephew Chenna Basaveswara. That this change induced some public convulsion is acknowledged by the concurrence of various traditions which represent the king Bijala Raja as having been murdered by some of Básava's disciples. The religion spread very widely, and is now extensively diffused throughout the Dekhin.

A subsequent innovation, a revival of Vaishnava doctrines took place at a still later period, as late as the thirteenth century in the person and institutions of Madhwáchari. Adapted like the Jangama form of the Saiva faith to popular acceptance, it proved equally successful, and may be considered to divide with that religion, the adherence of the greater part of the population of the Peninsula not of the Brahmanical tribe.

After so much has been said of the violent persecution of the Bauddhas, in the South of India, and their extermination by the most cruel tortures, it is somewhat extraordinary that so few traces of their existence at all, should be found in the collection. There is no book nor record whatever purporting to be the work of a Bauddha. A few incidental notices occur in different memoirs, but they are

brief and unsatisfactory, and are not unfrequently, of erroneous application, the Jains being intended although the Bauddhas are mentioned, and in one instance, in the standard history of Malabar, the name Baudenmar is perhaps applied to Christians, and is without doubt given to the Mohammedans.

That there were Bauddhas at one time in the South of India cannot be questioned. Imperfect as the traditions are, they indicate their presence, and architectural remains near Trivatore and at Amaravati, as well as the Bauddha caverns at Ellora Karli, and on Salsette, substantiate the fact. It is impossible however to avoid concluding from all the evidence that is procurable, that they existed at no very modern date, in small numbers, and for a brief period; that they enjoyed little popularity or patronage, and that they never were the objects of a general or sanguinary persecution. That were exposed to unjust and vexatious treatment in some places, and consequently withdrew from them, possibly beyound sea, is little doubtful, and it is equally certain that their enemies were not the Brahmans alone, but that their expulsion was fully as attributable to the growing power and intolerant preponderance of the kindred schism of the Jains.

The earliest controversy of importance that is described is said to have taken place between the Baud-

They were of course confuted, but no note of any persecution occurs. The date of Mánikyávásaka is not very satisfactorily ascertained but it was not improbably in the course of the seventh century.

The confitation of the Bauddhas of Malabar by Kumaril Bhatta, a Northern Brahman as noticed in the Kerala Utpatti and consequent persecution, are narrated very briefly and no date is given. If the events occurred at all they preceded the time of Sankarn.

The only other notices that are worthy of attention, relate the expulsion of the Bauddhas from their College and Temples at Ponutaga Nagaram near Trivatur. They are said in one account to have come from Benares in the third century of the Christian era, and to have settled about Kanchi, where they flourished for some centuries; at last, in the eighth century, Akalanka a Jain teacher from Sravana Belligola, and who had been partly educated in the Bauddha College at Ponataga disputed with them in the presence of the last Bauddha Prince, Hemasitala, and having confuted them the Frince became a Jain and the Bauddhas were

banished to Kandy. Nothing more of any value, can be added to the History of this sect, from the present collection. We know that the Bauddha religion continued in Guzerat till a late period or the end of the twelfth century, when Kumára Pála of Guzerat was converted by the celebrated Hemachandra to the Jain faith, but by the fourteenth century it seems to have disappeared from the more Southern portion of the Peninsula.

The substance of most of the collections regarding the Jains has already been published by Col. Mackenzie. According to the information procured from the establishment at Sravana Belligola, the Jains of the Dekhin were the objects of royal patronage as early as the seventh century before Christ: an inscription cut on a rock is adduced in evidence, but this testimony is solitary, and is at variance with all other documents. There is indeed on the contrary, an inscription placing Chámunda Raya, in the eighth century of Sáliváhana, whilst the only Chamunda of any note, a Prince of Guzerat, flourished in the eleventh century of the Christian era. But the strongest argumentagainst the accuracy of the date is, that amongst a very considerable number of Jain inscriptions, or nearly a thousand, there is no other of a similar period. The earliest grants are those of the Jain Princes of Homchi a petty state in Mysore, which commence in the end of the ninth century. From this they multiply rapidly in the eleventh and twelfth centuries, particularly under the Velala Rajas, and extend to the sixteenth and seventeenth under the Rajas of Vijayanagar, who although not of the Jain persuasion, seem to have shewn liberal countenance to its professors.

To this evidence which is of the most unexceptionable description, the traditions of the country offer no contradiction. In the Pandyan kingdom, the Jains rose upon the downfall of the Bauddhas, and were suppressed in the reign of Kuna Pandya, which could not have occurred much earlier than the ninth or tenth century or might have been as late as the eleventh. The subversion of the Bauddhas of Kánchi by the Jains took place as has already been mentioned, according to some authorities no earlier than Sáka 710 or A. D. 788. The Bauddha temples at Devagond and Vellapalam were destroyed by Jain Princes in the eleventh. century. About the same time the Lingawant Saivas put to death Vijala the Jain King of Kalyan, and demolished the temples of the sect. Vishnu verddhana the Velala Rajah of Mysur was converted to the Vaishnava religion in the twelfth century. It is highly probably therefore from these -accounts as well as from the inscriptions, that the Jain faith was introduced into the Peninsula about the seventh century of the Christian era; that

its course South was stopped at an early period, but that it extended itself through the centre and in the West of the Peninsula, and enjoyed some consideration in the tenth and eleventh centuries; that it was mainly instrumental in its outset to the decleasion of the Bauddhas, and that in the twelfth century the joint attack of Saivas and Vaishnavas, put a final term to its career, and induced its decline. There are however still many Jain establishments in the Dekhin, and the religion is not without numerous and affluent votaries.

The extension of the Mohammedan Religion into the South of India was wholly dependant on their political power. A remarkable exception to this occurs in the case of the conversion of the Raja of Kerala to Mohammedanism, apparently in the minth century. This occurrence is recorded in the Kergla Utpatti but neither in that nor in any other document in the collection, is one of its consequences, the formation of a Mohammedan population, the Mapillas of the Malabar coast, described. collection is also silent on the subject of the Native Christians of the Peninsula, and throws no light on their ancient or modern history. These omissions resulted from the character of Col. Mackenzie's agents, who as Hindus and Brahmans were not likely to feel any interest in these subjects nor to communicate freely with the persons from whom alone, information could be obtained.

A review of the religious revolutions of the Peninsala would be incomplete without some notice of the numerous and celebrated cavern Temples, with which it abounds, and its other monuments of a religious character. The collections of Col. Mackenzie furnish no addition to our knowledge of the former: the subject indeed is capable of litthe except graphic illustration, and there being few drawings or plans of any value relating to them-The omission is of little importance, for the topic has been handled in the Asiatic Researches, and the Transactions of the Bombay Literary Society, and in the latter particularly by Mr. Erskine in a manner that leaves nothing to desire. To extensive knowledge that writer adds sound judgement, discriminative obser vation, distinct conception, and perspicuous description, and his account of Elephanta, and his observations on the Bauddha remains in India, should be studied attentively, by all who would investigate the history of the Bauddhas and Jains. The caverns in general are Saiva, and Bauddha. There are a few Jain excavations at Ellora but none at Elephanta or Keneri. There is no satisfactory clue to the date of any of these excavations, but there is no reason to think that any of them bear a high antiquity. It may be questionable whether the Saivas or Baud-

dhas took the lead in these structures, but there is some reason to suppose the former, in which case the Saiva appropriation being consequent on the downfall of the Bauddha, faith Mr. Erskine observes, the Elephanta caverns cannot be much more than eight centuries remote. The Bauddhas according to a tradition previously alluded to, came into the Peninsula only in the third century after Christianity, and their excavations could not there. fore have been made earlier than the fifth or sixth. The Sainas who formed similar caverns were a particular sect or that of the Jogis, as is proved by the Sculptures, the large Earrings, the emaciated penitents, and the repetition of the details of Daksha's sacrifice, a favorite story in the Saiva Puránas, none of which probably are older than the eighth or ninth century. In the absence of any evidence to the contrary, therefore, we may infer the comparatively recent formation of these monuments. There is nothing in their construction that Hindu architects of the present day would not be as well qualified as ever to accomplish.

Sculptured rocks are analogous to Cavern Temples, and the history of the one may throw some light upon that of the other. The most remarkable monuments of this class are the Sculptured Rocks of Mavelipuram or Mahabalipur the city of the great Bali, who has proved so mischievous a Jack a

lantern to European Scholars, leading them astray from India into Palestine and Mesopatamia, and filling them with a variety of preposterous fancies. Now Local Tradition asserts that these Rocks were sculptured not more than five or six centuries ago by Artists from the North, and the subjects of the carving, the recumbent Vishnu, and particularly the presence of Krishna and the cowherds of Vrindavan, leave no doubt of the accuracy of the Chronology, for the worship of the boy Krishna, is a very modern innovation. That there was a city on this spot in remote periods, and that there may be ancient remains in the vicinity are not improbable, but the modern origin of these particular monuments shew that we are not obliged to go back to very distant ages for such laborious architecture to be devised or accomplished.

Many of the great Temples of the South of India as those of Rameswara, Srirangam, Tanjore, Chilambaram, Conjeveram and Tripeti are genuine Hindu monuments, and probably are still of the same style of architecture as when first erected, but there can be no doubt that as they are, they are modern constructions. The local Puranas which as has been noticed, are local fabrications, refer the original foundation of each shrine to extravagantly remote periods, very commonly a preceding Yuga. They then admit intervals of neglect, and the dis-

covery of the spot by some comparatively modern sovereign, and when they particularise the construction of individual edifices, or the grant of specific endowments, we find the persons are of very mo-The reigns of the Vijayanagar kings, the Rajas of Mysur and the Nayaks of Madura, or from the fourteenth to the eighteenth century form the season in which the records most frequently recur. The Yádava and Belal Sovereigns appear occasionally amongst the founders and benéfactors of sacred shrines, whilst a great number are said to owe their origin to Chola kings of very questionable antiquity. Except at Madura. the capital of the Pandyan Princes, we do not find any edifices ascribed to those sovereigns, and even at Madura many of the most remarkable structures. such as the Choultry of Trimal Naik, are works of the fifteenth and sixteenth centuries.

HISTORY.

The earliest political divisions of the South of India have already been adverted to, in describing the first introduction of colonists and civilization from the North. The settlers subsequent to the invasion of Ráma, established themselves at the extremity of the Peninsula and founded the Pandyan, Chola and Chera principalities on the Western coast, whilst the country of Kerala was civilised by Parasu Ráma, and formed about the commencement of the Christian era, an independant kingdom. In the Carnatic, Tonda was reduced to a regular form of Government by a branch of the Chola ruling family, Whilst farther North Andhra formed the chief state on the East and Tuluva on the West. At later periods the political divisions of the Dekhin followed the rise and ascendancy of particular families, and the Yúdava, Belála, Ganapati, Gajapati, and Vijayanagar Princes with the Marhatta Chiefs, and Náyaks of Madura, take the place of the ancient

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kingdoms We shall endeavour to give a brief view of the various states and families as derivable from the Mackenzie Collections.

PANDYA.

The Pandyan kingdom was no doubt extensive and powerful at a very early period. The name was familiar to the Romans in the days of Augustus, and the Hindu king is said to have sent ambassadors to the Emperor.

At some short time afterwards, the state seems to have comprehended the Coast of Malabar, which is included by Arrian amongst the possessions of the *Pandyan* king. Its limits, in general, are more restricted, and the kingdom of *Chera* or the southern part of *Coimbetore*, and the line of ghats form its western, and the *Velar* river its northern boundary; on the east and south it is bounded by the sea.

The founder of the kingdom according to the local traditions was a person named Pándya a native of Oude, and of the agricultural caste. Various lists of princes are given as the successors of this individual, either in this or the preceding Yuga. The ordinary enumeration is above Seventy, but some accounts with more consistency if the ori-

gin be so remote, assert that the whole number was Three hundred and fifty-seven, down to Kuna Pandya, with whom all the lists close. sides these lists we have numerous records of the actions of sundry of the Pandyan princes, particularising a few apparently authentic tacts. They appear for the most part to be derived from a Sanscrit work, entitled the Hálásya Máhátmya of the Skanda Purána, which gives an account of the sports or miracles of Sundareswara, the form of Siva worshipped at Madura, as occurring in the reigns of the different kings. A Tamul version of this work was written in the middle of the eleventh century, and the original has therefore the character of some antiquity, being composed possibly in the course of the tenth century or early in the eleventh, and thus fixing the date of the last prince it enumerates, or Kuna Pandya, to some anterior term. He is in this work the seventy-fourth prince, andif he flourished in the ninth or tenth century, and the lists at all be correct, we are enabled with a very moderate computation to carry the commencement of the Madura sovereignty according to this record to the third or fourth century before Christianity. We have every reason to think this may be not very far from the truth, and the lists of Princes, which it may be observed also, are found to *gree very tolerably in the order of the names, may

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be entitled to some confidence. It is not unlikely that the compilers of the Hálásya Máhátmya followed records preserved in the Madura Temple and College, and have thus been able to give a tolerably regular and rational view of the series of kings. Its composition has been a check upon subsequent chronicles, and few of the materials for a history of the states of the Dekhin found in the Mackenzie. Collection are so complete or regular as for that of Madura.

The first capital of the state was Kurkhi, the Kokhi apparently of the Periplus: the next was Kalyanpur, Madura was the third. The latter was founded by Kulasekhara with whom the seventy-four Princes commence, referring therefore the original establishment of the principality to an earlier period than that named above, and furnishing grounds for a conjecture previously started, that this part of the Peniusula might have been organised about five centuries before the Christian era.

The third sovereign was a Princess, but being subdued in battle by a king from the north, or by Siva in that form, she gave her hand to the victor. The prince it is said was named Sundara, and the tutelary deity of Madura is still Sundareswara, the Lingu eracted by Sundara. The tradition may therefore imply the introduction of that form of

worship. The queen, as an incarnation of *Devi* as *Minákshi*, was also elevated to divine honors, and worshipped ever afterwards at Madura under that designation.

Few details of any value are given of the next following princes, beyond their frequent hostilities with the neighbouring kings of Chola, whose capital is placed at Kanchi, and who are sometimes described as Samanal, heretics or Bauddhas. The eighth king of Madura, Anantaguna, also, is said to have been assailed by the Kiratas, foresters of Chedi or according to the Tamul version of the Halásya, the barbarous tribes of Marawa. Marawa however was part of the Pandyan kingdom from the first, and the assailants were probably from some other country, or from the mountainous regions along the western Ghats.

A Prince also appears as the nineteenth, twenty-second, or twenty-ninth of different lists, Varaguna, who holds a more prominent place in Chola history than in that of Madura, a blank in the former being ascribed to his marriage with the Princess of Chola, and the consequent uinon of the two sovereignties. This must have occurred after the Christian era, as we have the capital of the Chola kings distinguished by Ptolemy from that of the Pandyan, and the Chola

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kings do seem to have merged into the *Pandyani* for some considerable time in the firstages of Christianity.

Shortly after the reign of Varaguna a series of twenty-four or twenty-five princes occurs, of whom the names only are recorded, and they are succeeded by Vamsasekhara who appears to have been the first of a new dynasty. The different accounts concur in ascribing to him the construction of the fort and palace of Madura, and the renovation of the ancient city. If as might be suspected by this renovation of the city, we are to understand its foundation, this Prince must have been anterior to the Christian era, but this is incompatible with the period of Varaguna's reign, and with the duration of the The computation upwards from rest of the series. the last of this dynasty Kuna Pándya, will place Vamsasekhara in the fifth or sixth century. His reign is further interesting from his being the reputed founder of the Madura College.

The reign of Arimerddana the sixty-first or sixty-second Prince, is remarkable for the cotemporary existence of a celebrated personage in the literary and religious history of the Peninsula, Mánikyavá-saka, the Minister of the Pandyan king. He adopted the faith of Siva, and the practice of a Mendicant lief, composed a number of hymns in praise of Si-

ga, and defeated the the Bauddhas of Ceylon in a disputation held at Chidambaram.

The twelfth prince from Arimerdana is Kuna Pándya. He is placed by some accounts in the Saka year 950 or A. D. 1028, and this agrees tolerably well with the date deduced for him from that of the translation of the Hálásya Máhátmya. In his reign, the Jains who had become powerful in Madura and enumerated this Prince amongst their disciples, were discomfitted by Jnyána Samandhar, a Saiva priest, and the king became a convert to the latter faith. Some time before the reign of Kuna Pandya the Madura College it is said, had been abolished, but this is questionable.

The Pandyan kingdom ceased from about the ninth or tenth century to hold that eminent place in the political history of the Peninsula, which it had apparently occupied for some centuries. Its decline was owing to the extended power of the Chola sovereigns on one side, and subsequently to the establishment of the Belála princes on the other. It continued to struggle on however partly as a tributary and partly as an independant principality, engaged in contests of various vicissitude with its Chola, Marawa, and Karnáta neighbours, until the middle of the sixteenth century, when the sovereignty devolved on the series of Princes known

on the Nanaks of Madura. The first of these, Não goma Nagak was an officer of Krishna Riga king of Vijoyanagar, who was sent to assist the Pendyan Prince against the Chola Raja. Nagama deproced his aily, and declared himself independant. Hisson Viswanáth was despatched against him by the Vijayanagar Raja, and defeated and sent his father prisoner to the Court. His lovalty was rewarded with the Government of Madura, which descended to his posterity. Sixteen Princes of this race. held the Government of Madura, and Trichinana'i. to the midule of the eighteenth century. them left curious and splendid monuments of their reigns, and several were patrons or persecutors of the Catholic Missions in that part of the Peninsula, Their final downfall may be considered as one of the indirect causes of the British ascendancy in India as the success of Chanda Saheb in obtaining possemion of Trichinapali from Minákshi Ammal, the Madura Princess and regent, encouraged him to embark in those ambitious schemes against the Subadhar of the Dekhin, which involved the French and British settlements in the political revolutions of the Peningula.

CHOLA.

The history of the Chola kingdom is much less regular and consistent than that of the Pandyan, and the traditions relating to it are as perplexing and contradictory as they are abundant. Lists of the princes, legends relating to them, and even inscriptions dated in their reigns, are extant all over the Peninsula, but are so little accordant, that it is exceedingly difficult, if not impossible to derive from them any information on which reliance can be placed.

The sources of confusion, independant of those which naturally occur from the lapse of time and inperfect tradition, are evidently two. The one is the use of an Epithet as a proper name, and its application to different individuals, thus Kulottunga Chola is he who is the elevator of his family, and although it may have originally designated an individual prince, it has unquestionably been borne by very different persons, at exceedingly distant peri-The other source of perplexity is the employment of the term Chola in a much wider sense than it legitimately expresses, and its adoption by the Princes of districts considerably removed from the original Chola country. The fame of the Chola princes seems to have led the Rajas of other provinces to assume the title, and frequent grants are

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found at Rájamahendri, and in the Northern Circars, which purport to be made by princes, who are termed, in all probability with little exactness, Cholas.

The ancient history of the Chola kingdom commences at the same time, and in the same manner, as that of the Pandyan. The country along the Kaveri, which had been overrun by Rákskasas, the chief of whom Trisiras gave his name to the celebrated fort of Trichinapali, (Trisira, palli) was first cleared and cultivated by Tayaman Nalé . settler from Oude, or from Upper Hindustan. The limits of the country were afterwards extended to the Kutakeri on the West and the Southern Pinakini or Pennar on the North. The Sea formed the Eastern boundary, and the Vellar divided Chola from Pandya on the South. As comprehending Tonda Mandalam the Northern boundary extended beyond Tripeti, and in recent times appears to have been pushed far into the Telugu countries, but the legitimate boundary to the North is that of the Tamul language, or a line drawn from Pulicat towards Bangalore, including consequently the whole of the Carnatic below the Ghats. with Trichinapali and Tanjore.

The first stage in the history of the Chola kings, is that immediately subsequent to the foundation

of the principality. Forty-eight or forty-four kings are said to have reigned in a former age, but nothing more than their names, and those not of frequent recurrence, are preserved. It is nevertheless probable that several of the few events of Chola history which have been commemorated, belong to this period, and in particular we may assign to it the construction of the capital Wariur on the Kaveri, which seems to be recognisable in the Orthoura of Ptolemy the capital of Sornag; Shora or Chola Náyak, situated on that river. The extension of the territory further North by the reduction of Tonda Mandalam, the country of the Kurumbas or Nomadic Soretani is also referred to this early period by Mr. Ellis,, but it seems to have belonged to a later date.

The district below the Ghats from about Pulicat to Cuddalore is said to have been occupied at an early period by wild tribes, who however, were themselves foreigners, coming from the North of India, and who exterminated the original barbarians of this part of the Dandaka forest. Although an uncivilised people, the Kurumbas, as they are styled, were not strangers to social organisation, as they had chiefs of their own, and fortified holds, and were not reduced without difficulty to subjection. According to tradition Kulottunga Chola, had a son by a female dancer attached to a temple, or in

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some of the versions, by a nymph of Pátála, who from his illegitimacy being debarred from succeeding to his parental dominions was sent by his father to win a principality for himself. The prince, named Adonda or Tondaman Chakravertti, subdued the Kurumbas, with the aid of his father. and introduced various races of colonists into the country from more civilised districts. It does not seem however that Tonda continued an independant state, for no separate lists of its princes are preserved, nor is any notice of its later fortunes handed down, except as part of the Chola kingdom. Its subjugation by a branch of the ruling dynasty of Chola is conjectured by Mr. Ellis to have occurred before the commencement of the Christian era, as many of the names by which places are still. known, and which seem to have been imposed by the colonists are to be found in Ptolemy's tables. thus the Arcati Regio Soræ, is considered by him to be the Arcot of modern times: the original term Arcadu being a Tamil compound of Alor Ar, the Banyan Tree, and Cadu a forest, and Arcot being the chief town of one of the Nádus or early divisions of the country although not the capital. This he supposes to have been Kánchi or Conjeveram, which is considered as the metropolis of the Chola kings in their early intercourse with the Pandyan monarchs. Kánchi is said to have been found ed by Adanda Chakravertti, and made his capital,

but its own traditions ascribe its restoration, or in other words its foundation to Vira Chola, a prince cotemporary with Sáliváhana in the first century of Christianity. The chief temples of this celebrated place of Hindu devotion, are of much more recent origin, and no traces of it appear in the classical Geographers. The specification by Ptolemy of the inhabitants of this part of the Peninsula as a Nomadic tribe seems also to indicate the existence of the Kurumbas, as an independant people in his day, for the colonists whose descendants still occupy the country are Vellalas an agricultural not a pastoral people. It is therefore probable that this transaction belongs to a more modern date, and that the Tonda country was not settled untill after the separation of the Chola from the Pandyan principality. The line of sea coast may perhaps have been occupied earlier, but the tracts a little removed from it, were but imperfectly civilised in the first centuries of Christianity. Another event of some importance, the destruction of Wariur by a shower of earth, and the removal of the capital to Kumbhakonam or to Ganga Gondavaram can scarcely be referred to the first period, as it gives designation to a Prince of a subsequent era, named Wariur Chola, and if it be as above conjectured identifiable with Orthoura.

The Chola kingdom merged by marriage as has

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been noticed into the Pandyan, and continued so for 570 years. The duration of the interval may perhaps not be very accurately stated, but the occurrence seems very probable, and explains why the Chola records are so much more defective than those of Madura. Whether the cause be correctly assigned is also doubtful, but we may be satisfied to admit the traditional memory of the result, and to conclude that the kings of Madura extended their authority over the whole tract between the Eastern Ghats and the coast, for a considerable period duraing the early ages of Christianity.

The series of Princes who succeeded, is very differently stated by different authorities. Lists preserved at the Temples of Tripeti, Chandragiriand Permatur, make the number twenty-three, whilst others at Kondatur and Kanchi give eighteen, supplying also dates or from Sal. 136 to 830, (A. D., 214 to 908.) an interval of 694 years, which is much too considerable for eighteen reigns, giving an average of 39 years to a reign. The more extensively received enumeration, however is sixteen, resting upon the authority of the Vrihadiswara Máhátmya a Sanscrit work of which translations in Tamul and Mahratta exist. Although not of unexceptionable authenticity, it should be a preferable guide to the barren lists above adverted to, but there are some irreconcilcable contradictions between its series of

Princes, and the dates assignable to some of them from other sources, and the total number is in all probability less accurate than that of the local lists. That some of the Princes particularised in all had a real existence is undoubted, as it is verified by inscriptions, The inscriptions of the Chola Princes in the Dravira country and language are exceedingly numerous: every temple abounds with them. Unfortunately however the old Tamul inscriptions, the antiquity of which is easily recognisable by the style, very rarely present any other date than that of the year of the reign in which the circumstances they record took place. They are consequently of little chronological value.

According to the Vrihadiswara Mahatmya the first of the Series, Kulottunga, was distinguished originally only for his devotion to Siva, by whose favour he became possessed of great wealth, which he employed to raise forces, defeat his enemies, and occupy the country on both sides of the Kaveri. He erected a number of temples to different forms of Saiva, and amongst others one of great splendour to Tungeswara, the form of that divinity worshipped at Tanjore, which may hence be considered as the Chola capital.

The names and chiefactions of these Chola Princes as recorded in the Vrihadiswara Máhátmya will be

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found in another place * as well as an attempt to establish the period of Kulottunga's existence in the ninth century, upon what appears very good At the same time it is difficult to supauthority. pose that the series of Chola Princes, and the many celebrated shrines originating with them should not have borne an earlier date, and we cannot satisfactorily refer them to the Kulottunga of the Sanscrit text. A very current tradition, indeed places Kulottunga in the time of the Poet Kamban who has left his own date on record Sal 808 (A. D. 886,) and makes him the last not the first of his The story may perhaps originate in some change of dynasty, but it is scarcely admissable at all, for Kamban's work is dedicated to Rajendra Chola not to Kulottunga. Supposing them to be the same individual, it leaves as probable the existence of two Kulottungas about this date, and the prior antiquity of a race of Princes whose names are now lost or but partially preserved in the local lists. Rajendra Chola appears to have been a very distinguished member of the dynasty, and his inscriptions describe him as victor over the Pandvan and Chera Princes and those of Utkala and Virát. is said even to have undertaken Maritime aggressions, and embarking on board ship to have subdued Yelanki, or Ceylon, Kalinga or the Northern part

^{*} Catalogue Page 182.

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of the Coromandel coast, Gaur and Bengal. These are no doubt exaggerations, but they leave it likely that Rajendra was a Prince of more power than any Chola monarch could have enjoyed after the Yadava and Belal Rajas had the ascendancy, and this consideration confirms his living in the ninth century. There were no doubt many Chola Rajas after him although of more circumscribed authority, and the destruction of the family in the time of Kamban, unless it were in the person of Rajendra, as the subverter of a prior dynasty, is therefore an idle fiction.

The Chola Princes of this race are said to have carried their arms far into Telingana and Kernata but to have been checked in their career in the former direction by the Yádava Princes in the begining of the eleventh century, and finally expelled from the Northern tracts by the Kakateya Princes in the twelfth. They continued to hold the government of their original possessions to a much later date, either independantly or as feudatories to Vija+ The flight of Rámánuja from Tanjore above the Ghats is invariably said to have been in consequence of the persecution of the Chola king, and it occurred in the twelfth century. Grants by a Prince named Potambi Chola with the title of Madhurántaka destroyer or conqueror of Madura, are found dated in Sal 1153 (A. D. 1231.) In the

sixteenth century, as has been noticed, an officer of the Vijayanagar Government was despatched to protect the Raja of Madura from his Chola neighbour, and in the end of the seventeenth similar aid being. afforded to the Nayak of Tanjore against the Nayak of Madura, introduced the Mahratta family, by which it is still governed. Ekoji the half brother of Sivaii being ordered by the superior state of Vijayapur or Bijapore to march to the aid of the Chola Prince, relieved him not only from the attacks of his enemies but the cares of administration, and usurping the supremacy put an end to a dynasty that had been masters of the greater part of Dravira through many successive centuries, and had attached a degree of credit to the Chola name, which led to its adoption in other portions of the Peninsula.

One of these appropriations appears to have occurred in the Carnatic, and a series of nine Cholas is sometimes enumerated, a few of whom are borrowed apparently from the genuine lists, but others, if they ever had a real existence were wholly unconnected with the Chola dynasty. These Princes are described in the Nava Chola Cheritra a Teluguwork, (p. 305). and were named Kerikála. Vikrama, Uttunga. Adivara, Varadherma, Satyendra, Manujendra, Virá, and Uttama. The object of the record is to detail the encouragement given by

these Princes to the Jangama religion, and is therefore not likely to be very authentic. Of four of the nine, Adivara, Varadherma, Satyendra, and Manujendra, no traces occur in any other accounts.

Other instances of the use of the term Chola are found in the Telugu countries, and in these, individual appellations, as Kulottunga, Rajendra, Vikrama, and Vira, and Kerikala, are assumed. The adoption of these names and titles appears to have been divided between two families, grants by both of whom are very numerous and are nearly cotemporary; the one dating from Sal 1022, to 1097, (A. D. 1100 to 1175), in the reigns of Gonka Raja Kulottunga Chola, and his son Rajendra Chola of Velanad, and the other embracing the period of Sal 1023 to 1104, (A. D. 1101 to 1182), being chiefly grants by Kulottunga Chola Vishnu Verddhana of the Chalukya princes of Rájamakendri. There is also a grant by a Kerikala Cho-La in Sal. 1114 (A. D. 1192,) who is described as the great grandson of Gonka Raja, Prince of Velnad, the country of the East of the Tungabhadra and along the Krishna. In the ceded districts occur the grants of a Deva Chola, who took Gandikota in Sal. 1244, (A. D. 1322) and an Ahobala Deva Chola in Sal. 1342 (A. D. 1410). With exception of the Rájamahendri Cholas the others were petty chiefs.

little better than Zemindars, in which class we may also reck on another Kerikala Chola who is said to have been conquered by one of the Jupalliwars or Zemindars of Jupalli in the Hyderabad country.

CHERA.

Another Political Division of the South of India which may be traced to periods of some antiquity, is that of the Chera kingdom, which is always enumerated along with the Pandyan and Chola states, by original authorities. The boundaries of this principality seem to have been of little extent, and it was probably most commonly feudatory to its more powerful neighbours, except where it had extended its northern limits so as to interpose a mountainous barrier between it and its enemies. The northern limit of Chera varied at different periods, being originally placed at Palini near Dharapura, whilst at a subsequent period the capital. Dalavanpur or Talcad above the Mysore Ghats indicates a considerable extension of the boundary in this quarter, and the Chera principality probably included the greater portion of Kernata. Its Eastern limits were the possessions of Chola and Pandya, and the Western those of Kerala. In its early state however it comprehended the extreme South of the Malabar coast or Travancore, and consisted of that province, Wynád, the Nilgiri mountain district, the Southern portion of Coimbetore, and part of Tinnivelli. In this tract we have in Ptolemy the people called Carei, and not far from it Carura Regia Cerebothri, in which, making an allowance for inaccuracies of sound and expression, we have the Cheras, and Carur still a city in this district, and Cherapati, the sovereign of Chera.

It seems probable therefore that in the commencement of the Christian era, Chera, or as it is also called Kanga, was an independent principality. Of its history, either before or since, little satisfactory occurs, untill periods comparatively modern. Lists of Princes, one of thirty, and another of twenty, who it is said ruled in the Dwapar and beginning of the Kali age, are given, but they are unaccompanied by details: another series of twenty-six Princes adds the political events of their reigns, and closing with the conquest of the province by Aditya vermá, a Chola Prince in A. D. 894, it enables us to place the commencement of the dynasty in the fifth century. The occupation of the country by the Chola Rajas was not of very long continuance, and in the course of the tenth century the capital Tálcád was that of the first or second sovereign of the Hayasála or Belál dyhasty of the sovereigns of Karnata. The name of Chera appears to have been discontinued from this

period, and the districts were annexed to the neighsbouring principalities of Karnáta, Madura, or Tanjore.

KERALA.

Before leaving the Southern extremity of the Peninsula it will be convenient to advert to another ancient division of some interest. the state of Kerala or Malabar. The country intended by this designation in its widest sense extends from Gokernam to Cape Comorin, but it was subdivided into four provinces as has been already noticed, Tuluva, Cuva, Kerala, and Mushica: of these no traces occur in Ptolemy except Cuva which he gives without any alteration, Cuva, only as a city not a province. It is possible that the Paralia of his tables may be a wrong reading for Karalia or Kerala, and in the Aycotta of the Malabar coast near Koranganur, some vestige of the Aü or Aiorum Regio may be conjectured. As already observed some other identifications along this coast may be made, as Nelcynda or Nilkantha with Nileswara, and Purrhos. mons with the mountain of Parasuráma, to whom the whole tract is said to owe its origin.

This Hero after the destruction of the Kshetriya race bestowed the Earth upon the Brahmans, who repaid the obligation by banishing him as a homicide from amongst them. Being thus at a loss for

a domicile he solicited one of the ocean, and its regent Deity consented to yield him as much land as he could hurl his battle Axe along. Parasuráma threw the weapon from Gokernam to Kumári, and the retiring ocean yielded him the coast of Malabar below the latitude of 15°.

The introduction of Brahmans into this province, which has already been noticed, appears to have been accompanied with a political organisation of very unusual occurrence in the East. The Government was vested in a sort of Hierarchal senate, formed of the Brahmans of the sixty-four districts, into which they parcelled out the country; the land they rented to people of inferior casts, reserving to themselves the right to property in the soil, and the management of public affairs. The defence of the whole or the use of weapons, was intrusted to ten divisions and a half, out of the sixty-four, and the executive Government was consigned to one individual, and a council of four others appointed by the Brahmans of the sixty-four villages for three years each, This arrangement however in the course of time gave way to the election of one sovereign, of the Military caste, who took an oath on his installation to acknowledge the authority of the Brahmans, and do nothing contrary to their interests, or without their concurrence. Military Governor was brought, in the first instance, it is said, from a foreign country: what country is not mentioned: according to Arrian and
Pliny, Malabar was included in the Pandyan kingdom, and it is probable therefore that in the early
ages of Christianity the Brahmans of Kerala had
been induced or compelled to accept a Military
Viceroy from the monarch of Madura, retaining in
consideration of their sacred character, and actual
privileges, substantial influence in the internal administration of the Government.

Subsequently to these events which appear to belong to periods of some antiquity, the history of the Province is very imperfectly preserved. The separation of sixty-four districts into two portions, thirty-two North and thirty-two South; indicates the distinction of Tuluva from Kerala but on what account it was made is not recorded: we shall find it again noticed elsewhere. Obscure traditions then occur of the temporary prevalence of the Bauddha faith, and its final suppression by six learned Brahmans, who came from other countries, and of the encouragement given by Kula Sekhara, a prince who is placed by some authorities in the fourth and by others in the seventh century of Christianity, to persons of that description to settle in Kerala.

From the death of this Prince an extraordinary anachronism in the Malabar annals assigns the ap-

pointment of Kings or Viceroys to Krishna Ráya the King of Vijayanagar in the sixteenth century. Eighteen rulers of this class are enumerated, each of whom reigned for twelve years, thus occupying an interval of 216 years. The last of the number, Cheruman Perumal, is celebrated for a very singular event in the annals of the Hindus, his conversion to the Mohammedan Religion. He finally retired to Mecca, dividing on his departure the Kerala kingdom into eighteen or more distinct principali-There is no reason to doubt the general accuracy of this story. A Raja of Malabar did become a Mohammedan, and whether he went on pilgrimage to Mecca, or not, his apostacy was no doubt the occasion of political convulsions, and made the plea of general disobedience by his Officers who took the opportunity of rendering themselves independant. These events seem to have occurred in the ninth century, and at the end of the fifteenth we know that the Portuguese found the country broken up into numerous petty principalities, acknowledging a sort of feudatory obligation to a few of the more powerful of their number, but all affecting independance. Amongst the superior states was that of Kálicat, whose chief was entitled the Sámudrí Raja or Raja of the sea coast, and who was thence probably termed Zamorin by the Portuguese. The origin of Calicut was subsequent to the partition of the country by Cheruman Perumal. The foundation of another chieftainship furnishes an era in common use, and events in Malabar are ordinarily dated from the building of Kulam, Culao, or Quilon, which occurred in the ninth century.

KADAMBA.

The traditions of Malabar respecting the partition of the country amongst sixty-four families of Brahmans, and their subdivision into two sects of thirty-two each, one retaining the Northern, and the other the Southern portion of the country, recur in the records of Tuluva, and that province is said to have been apportioned in a similar manner separation however is ascribed, not to Parasu Ráma, but to Mayúra Varmá, a Prince of a dynasty known by the name Kadamba, which long reigned in this part of the Peninsula. To Parasu Rima is attributed nevertheless the recovery of the whole tract over which they reigned from the ocean, and which is said to have extended from Nasik to Kanyá Kumári. The country so recovered was distinguished by Parasu Ráma, as the seven Konkans, which are severally named Kiráta, Viráta, Mahratta, Konkana, Hayga, Tuluva, and Kerala. Of these the Kadamba Princes appear to have ruled over Hayga and Tuluva, or the modern Kastara, extending their authority inland over part of Karnhta confining with the limits of Chera. Konkana appears to have been in ancient as in modern times, the residence of uncivilised and piratical tribes. The Kiráta country is of course that of barbarians, and the term Mahratta or Maháráshtra is of so vague an import, and the early traditions of the modern Mahrattas so utterly deficient, that it is not likely they existed as a separate and organised community in ancient times. In place of this division. indeed, some accounts specify Go-ráshtra but this should be more properly Hayga, which is also omitted, and another division that of Berbera insert-Berbera, Kiráta, and Viráta are also said to form the kingdom of Trigertta: both Trigertta and Viráta are known by name in the Mahábhárat, but the latter is there placed much more to the North, and it is difficult to understand on what grounds it is included amongst the Konkanas. rate it appears probable from the classical geography, as well as the imperfect character and general tenor of the traditions regarding this part of the Peninsula, that a considerable tract of country between the Godáveri and Krishna Rivers from the sea coast eastwards, continued to a comparatively modern date in the possession of scattered and barbarous tribes, or an untenanted expanse of mountain and forest, such as it was when Ráma

with his wife and brother, resided in a cottage of leaves near the sources of the Godáveri

At the time that Parasu Rima recovered Tuluva and Hayga from the sea, it appears that he obtained a population also, for it is asserted that he converted the fishermen of the coast into Brahmans. He then departed, telling them that if ever they had occasion for his aid, their wishes would bring him to their assistance: after some interval they were curious to see whether he would keep his word, and summoned him to their presence: upon his arrival, and learning the cause of his being put to unnecessary trouble, he was exceedingly wroth, and degraded them to the condition of Súdras, in which light the Brahmans of the Konkan are still considered.

When some ages had elapsed Siva and Párvati, came to the Sahyádri mountains, the Ghats above, Konkan and Kanara, and in consequence of their pastimes a boy was born under a Kadamba, tree, whence the name of the dynasty: other accounts as cribe his birth to a drop of Siva's perspiration which fell upon a Kadamba flower. The people of the country being at the time without a monarch, had recourse to a mode of election which is of frequent occurrence in the peninsular traditions. Due worship having been performed, a state Elephant in

turned loose, carrying a wreath, and the person to whom the animal presents it, is chosen king. this instance the wreath was given to the youth whose birth was so miraculous, and the first of the Kudambas ascended the throne of Tuluna. consequence of his derivation from Siva he was born with a third eye on his forehead, visible only at the moment of his production, and was in consequence termed Trinetra Kadamba. He was a great benefactor of his people, and a devout worshipper of Siva as Madhukeswara and Kotis-His date is placed early in the Kali age, but inscriptions occur in his name dated Sal. 90 or A. D. 168. It is not very likely that the Sálivhhana era should have been adopted thus early. else the date is not inconsistent with the subsequent traditions. It must be observed, however, that in this case the city Banavási existed before the Kadamba family, as it occurs in the vicinage of the Malabar coast something near its actual position in Ptolemy's tables.

The sixth Prince of this family, or the third according to some accounts, was Mayúra Vermá to whom the foundation of Jayantipur is attributed. This is usually identified with Banavási, but some notices make it Kundapur on the sea coast. This is the Prince to whom the introduction of the Brahmans is ascribed. The place whence he brought

them, and their number, are variously given, as Ahikshetra or Vallabhipur, and one hundred, or thirtytwo thousand; all the traditions agree that he distributed the country below the Ghats into sixty-four portions, which he gave to the Brahman colonists, and the very large proportion which the Brahmans of Kanara and Tuluva bear to the whole population, indicates a considerable immigration of this class at some distant period. The greater part are also admitted to belong to the Pancha Gaura, the five Gaura Brahmans, or those of Northern Hindustan. Mayura Vermá is said to have established four cities in each of which he placed a Brahman Governor: these were Kasargodi, Barkur, Mangalur, and Kadaba. The marvellous adventures of this Prince, a brief notice of which will be found in another place, (page 95) do not occur in what seems to be the chief authority for the history of the Kadamba Kings, the Sahyadri Khanda of the Skanda Purána.

The Brahmans introduced by Mayura Verma attempted in the reign of his son and successor to eave the province, but they were brought back, and in order to prevent a repetition of their attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. The son of Mayura Verma is variously named Kshetra Verma, Chandragada, and Trinetra Kadamba. This

latter it is said, extended the Brahmans to the Southern portion of Tuluva or Gokerna, which was under the Government of a kinsman of the Prince named Chandrasena. The son of Chandrasena, Lokáditya married the sister of Trinetra, and had by her a daughter, whom the King of the mountain Chandálas, solicited as a wife for his son. The request was seemingly complied with, and the king and his attendants invited to Tripura, the residence of Lokáditya, to celebrate the marriage. Whilst unsuspicious of peril they were assailed by the soldiers of Lokáditya, and his brother in-law, and destroyed, and the authority of the Kadamba Prince was extended in consequence above the Ghats into Carnáta. The Brahmans followed this accession of territory.

From the first of the Kadamba dynasty to the last, seventy-one or seventy-four Princes are enumerated but their names alone are particularized. They were followed, it is said, by the Abhiras, Mauras, &c, the lists of Princes given in the Puránas, who could have had no connexion whatever with the dynasties of the South. The interval is thus filled up to the reign of a Sankara Deva in Sal. 1258, or A D. 1336, the date of the origin of the Vijayanagar kingdom. The period from Sal 90 that of Trinetra Kadamba to 1258, is 1168 years, and these distributed amongst seventy-four Prin-

ces would give fifteen years to reign, an average not unlikely if we can suppose the Princes enumerated to have had a real existence. There is little doubt also that the first Princes of Vijayanagar were descended from a Tuluva family of ancient origin and power, whose dominions extended towards the Western Sea: whether they were connected with the Kadamba family does not appear, but that this race continued to hold possessions in Kernáta, tilk near their time, is proved by grants at Banavási, Savanur, and Gokernam, dated in the twelfile thirteenth and fourteenth centuries by Kadamba Kings. Their territorial possessions, and their personal independance during this period were no doubt subject to many fluctuations, and the Belak Rajas of Karnáta appear to have exercised some supremacy below the Ghats, and even the Telinga Kings of Warangal extended their conquests this ther. Under the patronage of the former of these, the Jain Religion was very widely diffused throughout Tuluva, and in the interval between the decline of the Belal Kings, and the ascendancy of the Vijayanagar Kings, a number of petty independant Jain Rajas sprung out of the officers of the former Princes. They were allowed to retain their possessions under the Vijayanagar Kings, but the management of the country and command of the Military force, were vested in three deputies, appointed by the superior sovereign. A branch of the Vijayanagar family appears to have settled after their downfall, in Sonda, whilst Sadasiva Raja conferred in the end of the sixteenth century the government of Guti, Barkur, and Mangalur, upon a petty chief, whose descendants known as the Rajas of Ikeri reduced the Jain Rajas to subjection, and continued to hold authority in Kanara till the middle of the last century, when their dominions were annexed to the Mohammedan kingdom of Mysore.

NORTH OF THE KRISHNA.

The collections of Col. Mackenzie do not present any satisfactory materials, for tracing the ancient history of the countries North of the Krishna. on the Western part of the Peninsula and the fabulous stories of Vikramáditya, Sáliváhana and Bhoja which relate to them, differ in no respect from those common in other parts of Hindustan, and reflect little light upon the real history of the country or its Princes. Materials for an accurate record of the political transactions of modern times, the fortunes of the Mohammedan kingdoms and the Marhatta confederacy are not deficient, but it is unnecessary to notice these, as the results are already well known by the translations of Scott, and the works of Orme and Duff. It is sufficient here to

observe that the foundation of Deogerh or Douletabad is attributed to a Shepherd named Ram ji who resided on the mountain, and discovered a hidden treasure in the year of Kali 2500 or about five centuries before the Christian era. His minister was Hemanda Panth by whom the Mahratta written character was invented. The excavations at Elloraare ascribed to Ila the son of Buddha the son of The Rajas who ruled subsequently at the moon. Ellore, are said to be Yuvanáswa, Dandaka, Indradyumna, Darudhya and Rama Raja, none of whom, except the last, probably ever heard of the place. The legendary origin of Násika has already been given. In more modern times, or 500 years ago, a Raja entitled Gauri Raja is said to have ruled here and at Tryambak. He is said to have been a brother of Ráma Raja of Dowletabad, of which the date would tolerably well admit. nephew at the same time governed the country below the Ghats or the Konkan. At that time a Ferryman named Jayaba rose in insurrection, defeated and deposed the nephew of Gauri Raja, and became master of the Konkan from Junar to Ankola. Jayaba extended his power above the Ghats, but was checked by the progress of the Mohammedans. Seven Princes in succession descended from this person, continued to hold the government of the low country.

BELAL KINGS.

The ancient history of Kernáta is but little elucidated by any of the documents of the Mackenzie collection. The Pandyan and Chera Princes, and those of the Kadambafamily, probably divided it in a great measure amongst them, and we may feel satisfied that no other series of any consideration exercised the sovereignty, until those whom we shall hereafter notice. There were no doubt at various intervals petty princes holding portions of it with a greater or less degree of independant authority, such as the Jain Princes of Humchi to whose inscriptions we have already referred: authorities of a similar description prove that princes of Telugu origin, and particularly those of the Chálukya family of Kalyána, held portions of the country, and the Yádava princes of Chandragiri also, in all probability extended their sway over part of its northern districts. In later times the Ganapati Princes of Warangal included part of it in their territory, and finally the Rayas of Vijayanagar, established within its limits, ruled over Karnáta as well as the other divisions of the Dekhin. Before noticing any of these however we may pause to describe a dynasty of Karnita princes of considerable eminence in the annals of the South, that of the Haysálas or Belálas.

The founder of this dynasty, like that of many others of the South of India, is the hero of sundry marvellous traditions. He is said to have been a person of the family of Yadu or that of Krishna: some accounts make him a Raja, others, a peasant or a cowherd, but all agree that he derived his name and fortune from killing a Tyger, which had in tested the vicinity of a shrine of Vasantiká, a sylvan goddess near Sasakapuri. Some traditions say he killed the animal in defence of a Rishi or holy sage, on whom he attended, whilst others relate that he undertook to destroy the the animal at the request of the villagers, who consented to pay him annually for the duty, a quarter of a fanam on every Kandy of grain they raised on their fields. With this revenue he engaged followers, and made himself formidable to his neighbours, encreasing his demands upon them until they amounted to fourteen fanams for the same quantity of corn as that for which they had originally agree to give a quarter fanam. The name of this individual was Sála, to which the exclamation of the Muni, Hohe, kill! being prefixed, his designation and that of his family became Hohesala or Haysála. He also bore the title of Belála from Bala strength, with reference to his prowess. not unlikely that he was a Zemindar or petty Raja in the Carnatic, subject or feudatory to the Kangyam or the Chola Raja, until by his prudence and

enterprise he elevated himself to be the founder of an independant dynasty.

The number of the Belála Rajas, according to one genealogical account is seventeen, but the ordinary enumeration, particularly that of various in-'soliptions, apparently worthy of confidence, is nine. There is a greater variety in the duration assigned to their authority, and the records of various Temples in Telingana, limit it to cighty-seven years. whilst the genealogical list extends it to more than five centuries. The dates of the inscriptions extend from Sal. 991 to Sal. 1235, or two hundred and forty-four years, giving nearly thirty years to a reign» an average certainly exceeding that of most series of princes when at all protracted, but which we have no reason to dispute in the present case, resting as it does upon many concurring documents. The first date may be perhaps a little too remote, but the last we know from Mohammedan history is the period at which the capital of the Belak kings was taken and destroyed, and according to all probability their power igretrievably subverted.

The first capital of the Belal princes was Talkad but Vinayaditya the second of the race, was obliged, it is said, to retire into Tuluva; his son, called in some places Yerayenga, and in others Vitala Deva recovered possession of the ancient capital,

and extended his authority over part of *Dravirs* on the south east, and westwards into *Kanara*.

The fourth Prince named Betada or Belála and subsequently Vishnuverddhana is of great celebrity, as the Patron and Protector of the Vaishnava reformer Rámánuja. The Chola Raja it is related. having insisted that his subjects should sign a paper attesting their belief in the supremacy of Siva, Rámánuja refused to subscribe and to escape the conquences of the Raja's indignation, fled above the Ghats, into the territory of the Belal Raja. The Belál Rajas had hitherto been Jains, as is sufficiently proved by their grants to Jain temples, and establishments, but the wife of Betada was of the Vaishnava persuasion, and induced her husband to protect Rámánuja who afterwards effected the Raja's conversion. This change of religion was in some degree brought about by the insolence of the Raja's Guru, a Jeti or Jain Priest, who refused to take food in the Palace, because the Raja was mutilated, having lost one of his fingers. Resentment of his conduct disposed Betada to adopt the doctrines of Rámánuja, and he became a Vaishnava, It does not appear however that he molested the Jains: on the contrary, many grants were made to them in his reign, and in the reigns of several of his successors either by the Rajas themselves, or their chief officers. At a later period, the Rajas and their minis?

ters appear to have deserted the faiths of Vishnu and Jain, for that of Siva, and the shrine of Mallikarjuna near Tálkád became the repeated object of their munificence. Vishnu Verddhana greatly extended the limits of the Balála principality, capturing Banavási, and subjugating part of Telingana: grants by this prince occur dated as late as Sal. 1055, (A. D. 1133) which agrees well enough with the date usually assigned to Rámánuja.

Narasinha Raya or Vijaya Narasinha is said by some authorities, to have made Dwárasamudra his capital, whilst other traditions ascribe the foundation of that city to the first of the dynasty. His successors however Vira Belála, and Vira Narasinha appear to have been of more eminence, and to have elevated the Belala sovereignty to its greatest power, when the whole of Karnáta as far as to the Krishna, was subject to their sway, and the provinces of Malabar and Canara on the west, the Dravira country on the South and East, and part of Telingana on the North East, acknowledged them, if not as immediate masters, yet as exercising supreme authority over them through their officers, or through the Native Rajas as vassals, and tributaries.

The successor of Vira Narasinha Belála is the first of the series who seems to have patronised the worship of Siva and is hence commonly designa-

ted as Saiva Belála: the power of the dynasty was now in its decline, as the Rajas of Kerala, Chola, and Kanga asserted their independance, and in an atattempt to reduce the latter thearmy of the BelálaRaja was almost annihilated by sickness, and was compelled to retire within the barriers of their Native Ghais. He is said however to have repelled an incursion of the Gauda Raja from the North, and drigven the invaders back across the Tungabhadra. It is not clear who is intended by the assailant, unless it be the Gonds, the territory occupied by which tribe probably descended much lower to the South than of late years, and included part of Beray: they may have therefore ventured upon a predatory incursion into the Carnatic. Many grants in this reign are made in the name of the Dandanáyaka. Danaik, the General or Military Prime Minister: the same is observable in the two following reigns: and at this early period therefore Hindu sovereigns seemingly lapsed into the same career, which they have pursued in more modern times: a few reigns of enterprise and vigour, which found aud extend the power of a rising race, are followed by a succession of indolence and sensuality, in which the acryant becomes the master, and the pageant prince in net anide by his more active minister: in the struggle that ensues a new dynasty is established on the ruins of the old, or the state is subverted by a

the present instance, and although it is not probable that the Belás kings could have opposed any effectual resistance to the Mohammedan arms, yet it appears likely that internal disunion and decay, facilitated their downfall, and prepared the way for their atter extermination. Dwarasamudra was taken and plundered by a Mussulman army in A. D. 1310-11, and from that period nothing more is preserved by tradition, or in inscriptions, of the Beláskings.

THE YADAVAS.

The authority of the Belálas was limited on the North by the Krishna river, and as there can be little doubt of their disposition to extend their domains far beyond that boundary, we must infer that they had obstacles to encounter in that quarter of more magnitude, than to the East or West. During the latter years of their sovercignty these were presented probably by the power of the Ganapati princes of Teliagana, but it is not easy to discover any antagonists of equal strength in the earlier part of their career.

The general lists of the Princes of the Dekhin Place a dynasty anterior to the Belálas and immedi-

ately subsequent to the Pandya and Chola monarchs. These are denominated the Yddavas and eighteen names are enumerated of Rajas who are said to have ruled from Sal. 730 to 1012 or A. D. 808 to 1080. Few circumstances are added to this nomen-The capital was Narayan varam, and Chandragiri and Tripeti were the chief seats of their fame, the fortress at the former, and the principal temples at both, being attributed to some of the family. The resumption of the Temple of Tripeti from the Saivas, and its appropriation to the Vaishnava religion by Rámánuja is said to have occurred in the reign of Toya Yádava the twelfth of the number, which if correct, proves the chronology of these Princes to be wrong by about two centuries, and they must have flourished from the eleventh to the thirteenth century or nearly the same time as the Belál princes; according to some accounts however it was Toya Yádava who cleared the thickets on Chandragiri, and built the fort. whilst other accounts ascribe this to his predecessor Imadi Narasinha, and affix the title of Sribhéshua conferred upon him by Rámánuja, to his successor Talalugotena Raja. Again Teruvenda Yádava is said to have built the principal temples at Tripeli before the time of Rámánuja, and he is the fifteenth of the series. The accuracy of any of these identifications is therefore rather questionable, but there

is no doubt that a dynasty of Princes reigned at Narayan varam about the tenth and eleventh centuries, of sufficient political importance to impose a check upon the extension of the Chola and Belála sovereignties in this part of the Peninsula.

CHALUKYAS.

The princes of this denomination, appear distinouishable into two families, one of which reigned at Kalyán in Karnáta, and the other gave sovereigns to Kalinga, the part of Telingana extending along the sea shore,

Of the former of these, the records are far from satisfactory: a great number of grants in Karnáta are found, which appear to proceed from members of this dynasty, but the family title seems to take the place of individual designations, as the denomination of Tribhuvana or Triloka Malla occurs for nearly two centuries, or from Sal. 924 to 1114 (A. D. 1002 to 1192): the greater number are from Sal. 960 to 990 (A. D. 1033 to 1068) making the granters consequently cotemporary with the first Belála princes. Other names occur, with dates, included in the above range, as that of Vira Ráya of the Chálukya family, king of Kalyán and Banavási, in Sal. 1000 (A. D. 1078), and Someswara

of the same race and country, in Sal. 1095, (A. D. 1173.) The latter is also described as the son of Nirungola the son of Raksha Malla entitled Tribhurana Malla sovereign of Kuntaladésa, the capital of which is Kalyan, the constructor of the hill fort of Kurugode, and the subjugator of the Chola and the Gurjara Rajas; the latter would extend the attempts, it not the conquests of these princes, far to the North West, and indicates as well as the possession of Banarási a state sufficiently powerful to stop the progress of the Balálas North-west of the Krishna. The grants in which the the names of these Princes occur are usually made to the shrines of Siva, but about this period of the history of Kalyan its princes were of the Jain persuasion. What relation Vijala Raya of Kalyan bore to Someswara has not been ascertained, but the former is invariably entitled a Chálukya prince, and was therefore of the same family as well as capital: all the traditions relating to him and to the celebrated Básava the founder of the Jangama religion in the eleventh century, describe him as king of Kalyana, and of the Jain religion. He was murdered by the followers of Básava and Kalvána, it is said, was utterly destroyed. It is not unlikely that religious disputes undermined the power of the Kalyán kings, and the principality disappeared before the extending sway of the Ganapati kings of Telingana, who appear to have been at first either feudatories of these Chálukya kings or members of the same family.

The maritime division of Telingana or the country from Dravira to Odra from the modern Carnatic to Orissa. appears to have been distinguished from very early times by the appellation Kalinga. It is always so termed by Sanscrit writers, and is known to the nations of the Eastern Archipelago by the same title or Kling. The inhabitants are described by Pliny as Novissima gens Gangaridum Kalingarum. The history of this tract however is very imperfect. ly filled up by the documents before us, and until comparatively recent times the traces of its political condition are few and indistinct. The ancient capital is said to have been Srikakola on the Krishna, which was built by Sumati sovereign of all India. It was afterwards the residence of Andhra Raya a king who is identified with Vishnu. and worshipped as a form of that deity by the name of Andhra Madhusúdana. He is said to have transferred the capital to Rajamahendri on the Godaveri, and this is described as the residence of a series of Chálukya princes for some considerable time, from that of Aswamedha Datt the grandson of Janamejaya and consequently a prince of the Pandava race, till the end of the thirteenth century, or the date of Rajanarendra, the son of Vima-

layáditya, the patron of Nannaya Bhatt; the last rests upon the authority of inscriptions, the former is a fable. The reputed descendants of the Pandavas were first driven to and finally remained at Kundavola in the Nellore district, and at some subsequent date, Princes of the Chálukya dynasty, reigned at Rajamahendri. A list of the kings of this race is given in an inscription which comprises twenty-four descents, and a period of four hundred and two years. The inscription is unluckily without a date. It does not include Rájanarendra nor his father, nor does it allude to the Ganapati kings who flourished in the twelfth and thirteenth centuries. and it is therefore probably anterior to both. name or title Vishnuverddhana occurs in it six times, and one of these may be a prince whose grants are very numerous in the Rojamahendri district, who is designated as Kulottunga Chola, the Saptama or seventh Vishnuverddhana. these are both titles is unquestionable, and that the former, as well as the latter, was assumed by more than one of the Kalinga princes is evident from the grants in the same name at Rajamahendri extending nearly a century from Sal. 1020 to 1104 (A. D. 1098 to 1182.) As the genealogy referred to, does not profess to take up the family from its commencement, we can scarcely venture to compute the period of its origin, although it is not likely to have been

very recent, If the last Prince entitled Vishnuverddhana, properly named Sakti vermá, were the same with the seventh Vishnuverddhana, the first of the series would be placed in Sal. 630 or A. D. 708, an antiquity perhaps higher than is allowable; but one inscription specifies a grant by Vishnuverddhana, Chálukya of Rajamahendri to a temple of Trivikrama in the Condavir district dated 2628 of Kali or 373 years before the Christian era; a date sauch more questionable. All that we can venture to assert is that these Princes reigned at Rajamahendri from the end of the eleventh to the end of the thirteenth century, and may have commenced perhaps two centuries earlier. They might have been connected with the Chálukya of Kalyán, when the power of those Princes extended over the country subsequently ruled by the Ganapati Rajas. The last of the list on the inscription, Saktiverma is said to have defeated and killed in battle Kerikala Chola.

Another race of Kalinga princes is found more to the South, in the Gantur Circar and country adjacent to the Krishna River on its approach to the sea. In this tract, traditions particularise a Mukunti Raja as flourishing about a century and a halfafter Salivahana, or in the third century of Christianity, and as having encouraged the Brahmans of the seven tribes,

which profess to be descended from the seven Rishie, to settle in the country, and granted them villages at Gantur, Kochila, Innagonda, Upatur and other places for their support. The capital of Mukunti Raja was Daranikota, west of Condapilli, and his descendants are said to have reigned for eight hundred years. Some accounts place Madhava verma. Kulaketana and Nilkantha, as we shall hereafter see, prior to Mukunti, whilst others call him the son of a girlof the mountain tribe or Chensuars by Mahádeoa. The introduction of the Brahmans into this tract is also ascribed to another Prince Trinetra Pallava, and an inscription to this purport occurs in the village of Upatur in the Gantur district dated 2000 of the Kali.

These Princes, however, although they not improbably ruled over part of the Telinga country in former times, are too imperfectly handed down, for us to attach much importance to their history. The evidence of inscriptions is much more decided in favor of a later race, that ruled in Gantur, that of the Gonka Rajas; like the Rájamahendri Princes they assumed the title of Kulottunga Chola, and they reigned about the same time as the former, only for a shorter period. Four descents may be made out or Valanati Kulottunga Chola Gonka Raja, tris son Rajendra Chola, his son another Kulottunga,

and a fourth prince of the same appellation, who appears to be a different person. Their grants which are numerous in the Gantur Circar extend from Sal. 1022 to 1120 (A. D. 1100 to 1198.) They were, it is related, annihilated in a political sense by the superior power of Ganapati Deva. The Chálukyas of Rajamahendri: managed evidently to survive the Ganapati power, and one cause appears to have been an intermarriage with that family, for Pratápa Rúdra the grandson of Ganapati Deva was the son of that Prince's daughter by Chálukya Tilaka, the pride of the Chálukya race. They sunk finally beneath their Northern neighbours, the Gajapatis of Cuttack.

We have still another series of kings to notice, who appear to have held the country about the Vennar. These, as has already been noticed, were orinally from Rajamahendri, Mahaséna the son of Aswameddha datta having been expelled from thence by Somasena a foreign prince. With the aid of the Kalinga king, he recovered Rajamahendri, but it was again lost to the family in the reign of his son, Somasekhara who was killed at its capture. His son Uttunga Bhoja escaped, and fled to Kondavole of which place he was elected Raja. He recovered Rajamahendri but confered it on his general and continued to reside at his new capital. His son

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ANDGRA KINGS.

The purcisa of Takinguna removed from the sea course, is known in Sansura and classical writers by the same Andira. According to the first of these, the Andira knows excessed at one time their authority to Husissear, and furnished a series of sovercigus to Magazila, whose capital was Palibothra. According to the inter, the kings of Andhra were sovereigns of great power in the early years of Christianity, and Pliny states of the Andhra king that he was the master of thirty walled towns, and could bring into the field 100,000 foot, 10,000 horse and a thousand Elephants.

Notwithstanding these testimonies the local tradi-

tions are as usual unsatisfactory in all that relates to the early history of the country, and we have little worthy of notice anterior to the eleventh century, the commencement of the Kákateya or Ganapati Rajas of Warangal. The history of the upper part of the Peninsula, and indeed every attempt at a general history of the whole of the South of India, as well as of different detached portions, commences in the native chronicles, with Yudhishthira, or at the end of the Dwapar and beginning of the Kali age, three thousand years before Christ. interval to more modern times is thence filled very scantily, by a few descents taken from the Puránas, and Parikshit, Janamejaya, Satánika, Nanda. Chandragupta, Sárangdhara and Sudrika are the only names that occupy this space till the time of Vikrama fifty-six years before the zera of Christianity. To Vikrama, succeeds Sáliváhana, and then, with a very absurddisregard of all chronological consistency, comes Bho-1a, who is thus placed anterior to dynasties that must have been longer prior to his time, if they ever existed. It is impossible therefore to include him amongst the monarchs of the South, as it is to place Yudhisthira in the number. It is not unlikely that Vikrama may have extended his authority to the South of the Nermadá, and Sáliváhana whose capital Pratishthána, now known as Pythan, stood upon the Godaveri, is a legitimate monarch of the Dekhin. The countries along the Godaveri, or between it and the Nermada, may have been subject to that prince and his successors, early in the Christian era, and their authority may have extended East and South so as to have comprised the upper part of Karnata, and the western portion of Telingana or Andhra. The traditions and monuments of the Peninsula, as far as the Mackenzie Collection extends, have however preserved no particulars of such reigns.

We have already adverted to the existence of a Raja of Gantur, Mukunti, early in the era of Sálivahana. When Mukunti is not considered as the founder of a local dynasty. the ordinary course of enumeration is Sáliváhana, Mádhava vermá, Kulaketana, Nilakantha, and Mukunti, and these princes are not held to be sovereigns of part of Kalinga only, but of the whole of Telingana. They are followed by the Chola Mahárája, intending thereby the series of princes so termed, as the period of their Government is said to be 217 years. bringing the whole to the year of Sáliváhana 437 (A. D. 515.) These are succeeded by eight or nine Yavana Princes. It is difficult to understand what is meant by the term, as the name Yavana invariably implies foreigners, and in late times Mohammedans. In general, the only name specified is Yavane Bhuja but in one list we have the following named ashis descendants

Nanda who reigned years,	62
Bhadra,	
Dumaisens,	50
Satyasens,	43
Sampati,	
Reinamadana,	
Sumanta,	
Vrishasena,	

oraltogether with the reign of Yavana Bhuja which is called 41 years, 458 years bringing the last. to the year of Sáliváhana 875 (A. D. 953.) The succeeding princes are termed the Narapati, Gajapati, and Aswapati or the sovereigns of Warangal, and Orissa, and the Mohammedans. It appears therefore that the termination of the Yavana series is as far as the chronology is concerned, fully two centuries two early. As to its historical accuracy it is impossible to offer any conjecture, as nothing but mames is traceable, and those names throw no light on the foreign origin of the individuals as they are all genuine Sanscrit appellations. Whether any such Persons existed as these Yavanas is questionable, but the answer to the question must be sought in the countries between the Narmada and the Krishna. Col. Mackenzie's enquiries are for the most part bounded by the latter, except along the sea coast and the adjoining districts.

The Kakateya family is traced to a still higher source, and deduced from the Pándava family without the intervention of Vikrama or Sáliváhana. One account begins indeed with Vrishasena, who may be thought the same as Yavana Vrishasena, but in general the line proceeds direct from Janamejay a through Satánika, and Kshemaka to his two sons Vijayarka and Somendra. Their sons, named severally Vishnu Verddhana, and Uttunga Bhuja disagreeing, the latter quitted Upper India, and settled to the South of the Godaveri. His son Nanda who founded the fort of Nandagiri, married the daughter of the Chola king, by whom he had Vijayapála. His son was Somada or Somadeva whose cattle grazed between the Godaveri and Krishna Rivers. They were harried or driven by the Cuttack Baláhadu or Prince so titled, apparently the Balhara of the Arabic voyagers in the eighth and ninth centuries. The circumstance, which is not singular in the annals of the South, gave rise to a war, and its result is characteristic of the manners of the times, in which such a transaction could have occurred. Having in vain attempted to obtain redress or effect realiation. Somadeva, had recourse to sacrifice, to procure a son who should revenge his father's wrongs. The Cuttack Prince on hearing of this

procedure, hastened to stop it, and marched to Kondar the capital of Somadeva, took it, and slew the king. The queen however then pregnant, fled to Anumaconda, where she was concealed by a Brahman named Mádhava Sermá. She was delivered of a son, who in compliment to her protector was named Mádhava vermá. The prince when he grew up won the especial favor of the Goddess Padmákshi, and in consequence became master of Anumaconda and defeated and made tributary the sovereign of Cuttack. There was probably some such prince, as traces of him appear in so many various forms. We may attach what credit we please to his early history, to his receiving an enchanted sword and shield from Padmákshi which secured prosperity to his house for ten centuries, and to his own long reign of 160 years.

From Mádhava vermá seven descents, occupying a space of 475 years, proceeded to the prince who appears to have been the actual founder of the Kákateya Princes of Warangal, Kakati Prolays or Púla. He appears in the genealogy of the Ganapati kings, as the son of Bhuvaníka Malla, or Tribhuvaníka Malla, and in one inscription as the son of Tribhuvana Malla. We have already seen that this title belongs to a set of Princes of the Chálukya family of Kalyán, and it is rather unusual for a similar denomination to be borne by two fami-

lies at the same time. They cannot well be the same, for about the same date the Prince of Kalyan is named in various inscriptions, Someswara or Somadeva the son of Tribhuvana Malla, and bearing apparently the same title himself. The Rujas of Kalyan and Anumaconda might have been suspected to be rivals and enemies, and they might each claim an epithet which implies merely, the hero of the universe-but one inscription of the time of Kákati Prolaya is dated in the twenty-third year of Chálukya Vikrama, an acknowledgement of inferiority to the Chálukya princes. It seems probable therefore that before the Kákati family rose to power, they were officers or feudatories of the Chálukya kings of Kalyan. In their early career also, or in the end of the eleventh century of our era, when Kákateya Prolaya reigned, they were Jains, or at least the patrons of the sect. That the wife of Prolaya was a Jain. is proved by her grants—the name of the family is said to be derived from the Goddess Kákati, possibly a Jain divinity, to whom Tribhuvana Malla addressed his devotions to obtain a son. The tutelary goddess of the family Padmákshi is also a Jain divinity.

Kákati Prolaya is said to have discovered by accident a Siva lingam which was a Parispatra, or Philosopher's stone, and by the transmutations effected with it, he became possessed of great wealth.

As the stone was immoveable; Prolaya removed his capital from Anumaconda to the place where it was found, and there established the new capital of the Kákateya princes, Warangal. The date assigned to this event in some accounts is Sal. 990 (1068) but from the Raja's inscriptions, it should seem he was residing at Anumaconda as late as Sal. 1010 (1088.) He is described as a prince of a warlike character. the defeater of Telapa and Govinda Rajas, and even of the Chola king. As already observed however, he appears to have been a feudatory or officer of the Raja of Kalyana whose political ascendancy may have been about this time in the wane, so as to have permitted Prolaya to take upon himself the character of a sovereign.

On the birth of the son of this prince the astrologers foretold he would be the murderer of his father. To prevent this he was exposed, but was found by some persons attached to the temple of the *Parispatra Linga*, and brought up as an attendant of the inner temple. After he had grown to manhood, the Raja entering the temple suddenly, was treated by the son as a rude intruder and stabbed. The youth being apprehended, his story became known, and the dying Raja recognising the impossibility of evading the decrees of destiny, acknowledged his son, and nominated him his successor.

Rúdra Deva to expiate the crime of killing his father, built a vast number of temples, a thousand it

is said, chiefly to Siva. He levied tribute on the Rajas of Cuttack, and conquered the Valuad Raja. After some time his brother Mahadeva rebelled, defeated him in battle, and slew him, and assumed the direction of affairs. He lest however to the son of Rúdra the title of Yuva Raja, heir and partner of the kingdom. Mahadeva lost his life in war with the Raja of Devagiri.

Ganapati Deva the son of Rúdra succeeded. He was a prince of considerable power, as and gives a name to the family, who are often termed Ganapati as Kakateya Rajas. His first exploits were against the Raja of Devagiri in revenge of his uncle's death, and he compelled the Ráma Raja to pay him tribute, and give him his daughter in marriage. He then subdued the Velnad country, probably with the aid of some petty Palligars, particularly one named Jyáya whose two sisters Ganapati Deva married. Jyáya was also his general and fortified, with the Raja's permission, the Island of Devi at the mouth of the Krishna. The Raia also extended his arms to the south, on behalf of the expelled Raja of Nellore whom he restored, receiving in return his allegiance. Ganapati Deva is said to have persecuted the Jains, seizing their temples, and putting many of them to death. He was a devout worshipper of Siva to whom he erected many temples. He built several towns, and enclosed his capital with a stone wall, whence it was named Eka-

sila Nugara the entire stone city. He was a patron of Telugu literature, particularly, it is said, of Tikkana Somayaji but this is rather doubtful. Various inscriptions record his munificence to the Brahmans, and a document of this kind preserves a transaction of a curious nature, in which a large division of the Brahmanical caste was highly discontented. The Raia gave to his prime minister Goparaj Ramana, the power of appointing secular or Niyogi Brahmans, as the village accountants throughout the principality. The religious Brahmans, or those professing to follow the ritual of the Vedas, opposed the grant, but the influence of the minister prevailed. The inscription specifying this discussion is dated Sal. 1057 (A. D. 1145), but this is erroneous, unless the transaction took place in some other reign, as that of Kákati Prolaya for instance, for numerous inscriptions, as well as the subsequent history of Warangal sufficiently prove that Ganapati Deva lived about the middle of the thirteenth century, or from Sal. 1145 to 1183 (A. D. 1223 to 1261.)

This prince had no male issue. His daughter Umaka or Mumaka was married to Vira Deva or Virabhadra entitled Chélukya Tilaka the ornament of the forehead of the Chélukya family. It has been conjectured above, that this might have been a prince of the Rájamahendri family. As the Lady had not borne a child at the time of her fathers death, her mother, Rudrama Devi assumed

the regency; which she continued to hold for twenty-eight years, until a grandson was born and had arrived at maturity. This was *Pratápa Rúdra* the last prince of *Warangal* of political importance. *Umaka* bore also a second son named *Anama Deva*.

Pratipa Rúdra in the early part of his reign was no doubt a Prince of power, although tradition ridiculously exaggerates its extent. He is said to have reigned from the Godaveri to Rameswara, and to have carried his arms into Hindustan as far as Prayaga or Allahabad. The territories over which he reigned appear to have extended across the Peninsula between the fifteenth and eighteenth degrees of latitude, being checked on the North East by the Gajapati Raja of Orissa and on the North and North West by the Rims Raja of Devagiri---whilst on the South the Belála Raja and the remains of the Chola sovereignty checked his progress in that division: a more formidable enemy however now appeared on the scene, whom even the Raja of Warangal was unequal to encounter.

According to the traditions of the South, a Mohammedan Chief, it does not appear of what state, and the Cuttack Raja being alarmed by the power and ambition of Pratápa Rúdra applied to Delhi foraid; an army was sent to their assistance and besieged Warangal, but was totally defeated. This happened repeatedly until the fated period of one thousand years, during which the Goddess Padmákr.

shi had promised prosperity to Madhavaverma and his posterity, expired. Warangal then fell, and Pratápa Rúdra was taken and carried prisoner to Delhi. The Mohammedan historians confirm these occurrences generally, and place them in 1323 which agrees well enough with the Hindu Chronology as derivable from Pratápa Rúdra's inscriptions. After a short interval, the Delhi Sultan it is said. gave Pratana Rúdra his liberty, and he returned to Warangal where he shortly afterwards died. was succeeded by his son Virabhadra in whose time Warangal, it is related, was again taken, and utterly destroyed. Virabhadra with his chief adherents fled to Kondavir and founded a new principality. These last events however are not compatible with other Hindu accounts apparently of an authentic character, nor with those of the Mohammedan writers. The Rajas of Warangal are represented by the latter as at various times the allies and enemies of the Bahmini Sultans and the Rayas of Vijayanagar, and although Kondavir became the seat of a new Government, all the records and traditions refer its origin to a new dynasty. Some accounts describe the succession of both Pratapa Rúdra's sons, and the further continuance of the family as nominally tributary to the Gajapatis of Orissa. Warangal was finally occupied by the Kutteb Shahi kings, and merged into the Mohammedan princi. pality of Golconda.

KONDAVIR.

Upon the decline of the Warangal kingdom the petty chiefs who had been reckoned amongst its feudatories availed themselves no doubt of the opportunity to throw off their allegiance, and assert a claim to independant sovereignty. The records of some of the Palligars trace their origin from this date. although the greater number were again absorbed in the extension of the Vijayanagar supremacy. and the present families date only from the downfall of the latter principality. It is therefore impossible. as it would be uninteresting, to particularise the several independent chiefs who shared amongst them the fragments of the Warrangal state, and it will be sufficient to notice the fortunes of two of them : one of which rose to some importance, and left many memorials of its existence in public grants, and inscriptions, and the record of cotemporary writers. The capital of this family was Kondavir, and its authority extended along the Krishna, chiefly in the Gantur circar. On the south they were in contact with the Rajas of Nellore—on the north with those of Orissa, and on the west with the sovereigns of Vijayanagar, beneath whose ascendancy they sunk after an independent reign of about a century.

The first of the family is said to have been a farmer of Anumaconda, who obtained possession of the philosopher's stone—He removed with his

treasure to Kondavir, constructed that and other strong holds as Venuconda, Ballamconda, and others and left them to his descendants-From his agricultural profession or rather from his being the head man of his district he was termed Reddi, and the family is known as the Reddiwar or Reddis of Kondavir. The migration of Dhouti Ala Reddi or Prolaya Reddi is variously dated, and the chronology of his descendants differs accordingly. Notwithstanding the comparatively recent occurrence of the event too, the era of the Reddywar rule is very inaccurately stated in all the traditions, and the whole are placed about a century too early, as is established by Books and Inscriptions. The number of descents is uniformly stated at seven, and this is apparently correct.

The first prince of whom authentic records exist is Ala or Anavama Reddi, who is probably the founder of the political power of the family. An inscription at Amareswara on the Krishna, specifies his being in possession of Kondavir. Ardingi, and Raichur; his repairing the Causeway at Sri Sailam and the Temple at Ameravati, both on the Krishna, and his defeating various Rajas, amongst whom the Kakateyas only are of note. The inscription is dated Sal. 1283, or A. D. 1364, and consequently follows nearly the period at which Warangal was taken by the Mohammedans, an event likely to

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have been followed by the erection of an independant state by a family, the members of which were previously opulent landholders or heads of a district, under that principality.

One tradition describes the downfall of the race to Raksha or Rashcha, who reigned oppressively and was assassinated; -another, with great inconsistenev ascribes it to the conquest of Langula Gajapati, who flourished in the thirteenth century, a third account and not improbably the correct one, is that of the Amukta Málá, in which it is related that Kondavir, was taken in the reign of Virabhadra Váma Reddi by Krishna Raya the sovereign of Vijayanagar, in the beginning of the sixteenth century. The annals of Orissa, however relate the capture of Condapilly and consequently the invasion of the Reddi principality by Capileswara, who reigned from A. D. 1451 to 1478 and it is not unlikely that he began the work of subversion which Krishna Raya compleated. From the latter period till the overthrow of Vijayanagar by the Mohammedans, Kondavir continued to be part of the posssessions of that state. The Reddiwar, were great patrons of Telugue Literature, and Srinath translator of portions of the Puránas, and author of various poetical compositions flourished under the last of the dynasty.

NELLORE.

This appears to have been the seat of a petty principality at various periods from the extinction of the Chola authority in the upper part of the Dekhin to the reign of the Ganapati Princes. It had its own Rajas, apparently as late as the reign of Ganapati Deva, to whom one of its princes being expelled by his competitor Bayana, repaired for assistance. He was accordingly restored by the Raya of Warangal. Other accounts however state that the Prince in the Government of Nellore was a fugitive from the western country, who was made sovereign of the province by Ganapati Deva. He was named Amboja Deva. On his death without issue, Mánavakesava, was appointed by the Warangal Raja, Governor of the country, and he was succeeded by his son Mánava Siddhi: the latter is celebrated for his patronage of the family of Tikkana, three grandsons of Bhiskara mantri, so named, of whom one was his Minister, another his General, and the third and most illustrious, a Poet the continuator of the Telugu translation of the Mahábhárat under the patronage of Pratápa Rúdra. On the downfall of the Warangal kingdom Siddhi Raja, was engaged in hostilities, with Kátama petty Raja of Pálnád, and both lost their lives in the contest. Their principalities were presently after subdued by the Reddis of Kondavir.

GAJAPATIS OF CUTTACK.

The Mackenzie collection is not rich in materials illustrating the history of Orissa. With the exception of some inscriptions, the only authority that is given is a Genealogical account of the Gangavamen princes, from Choranga Vamsa Deva in Sal. 315, to Purushottama Deva, in Sal 985.—Inscriptions by several of these princes prove that this chronology of the race is from five to six centuries too ancient, and Choranga or more properly Chora Ganga Deva must have lived in the twelfth century of the Christian era, whilst the last, Purushottama, reigned in the fifteenth or sixteenth. In general the inscriptions confirm the account given by Mr. Stirling,* which is altogether much fuller and satisfactory than any thing derivable the Mackenzie collection. A few wifting from matters may perhaps admit of correction, and an inscription procured since Mr. Stirling wrote, by Mr. Colvin, shews that Choranga was not the founder of the Ganga Vamsa family, but that the first who came into Kalinga, was Ananta Verma .-also called Koldhala, severeign of Ganga Rashathe low Country on the right bank of the Ganges or Tumlook and Midnapore: this occurred at the end of the eleventh century of our era, and from that till

[&]quot;Asiatic Researches vol. MV.

the beginning of the sixteenth, the same family occupied the province of Orissa, the boundaries of their rule being extended or contracted variously at various times according to the personal characters of the princes themselves and of those to whom they were opposed. They seem accordingly notwithstanding the contrary pretensions of their Panegyrists, to have made little way to the southward, untill the overthrow of the Warangal Kings. In the course of the fifteenth century they penetrated to Conjeveram, but were compelled to recede before the superior activity and resources of the Rayas of Vijayanagar. The advance of the Mohammedans prevented the Vijayanagar princes from following up their success: the vicinity of the same enemies as well as intestine discord confined the Rajas of Cuttack to the natural limits of the Province.-In A. D. 1558. the Mohammedan General of Bengal invaded the country, killed the Raja, or compelled him to fly it was never known whither, and finally overthrew the independent sovereignty of Orissa.

VIJAYANAGAR.

We now come to the last Hindu Principality of any note in the annals of the south of India.

The foundation of the state of Vijayanagar is very generally admitted to to have arisen out of the subversion of the Hindu Governments of the Kákateya

and Belála Rajus by the incursions of the Mohamme-dans in the beginning of the fourteenth century, and traditions are tolerably well agreed as to the individuals to whom it is ascribed, Hari hara and Bukka Raya, and the celebrated scholar Mádhava entitled Vidyáranya the forest of learning. Accounts however vary very considerably as to the circumstances which connected these persons with the event, or the share they bore in it.

One tradition ascribes the origin of Vijayanagar to Mádhava who having by his devotions obtained the favour of Bhuvaneswari was directed by her to the discovery of a treasure with which he built the city of Vidyánagar or Vijayanayar and reigned over it himself; leaving it to the Kurma or Kuruha family. Another statement describes him as founding the city, and establishing the principality for Bukka, a Shepherd who had waited on him and supported him in his devotions. A third account states that Harihara and Bukka two fugitives from Warangal after it was taken by the Mohammedans encountered the sage in the woods, and were elevated by him to the sovereignty over a city which he built for them, and a fourth statement whilst it confirms the latter part of the story, makes the two brothers officers of the Mohammedan conqueror of Warangal, who were sent by their master, after the capture of that city, against the Belál Raja. They were

defeated, and their army dispersed, and they fled into the woods where they found Vidyaranya---His treasures enabled them to collect another army with which they obtained a victory over the Belál Raja but instead of rendering him the servant of their superior, they set up for themselves, by the advice and with the aid of the hermit--There is good reason to know that none of these traditions are entirely correct, although they preserve perhaps. some of the events that actually occurred---Vidyáranya or Mádhava was a learned and laborious writer, and in various works particularises himself as the minister of Sangama the son of Kampa a prince whose power extended to the southern, eastern and western seas. He also terms Bukka and Harihara the sons of Sangama, and the same relationship is confirmed by inscriptions. The political importance of Sangama is no doubt exaggerated, but it is clear that Bukka and Harihara were not the mere adventurers they are traditionally said to have been. They were descended from a series of petty princes or landholders, possibly feudatories of the Belal kings or even of Pratápa Rúdra, who took advantage of a period of public commotion to lay the foundation of a new state. Besides experience and talent, Mádhava may have brought pecuniary aid to the undertaking. His title Vidyáranya, and the scope of his writings, shew that he was a disciple of Sankará chárya, and in all probability he was connected with

the Sringagiri establishment, the members of which alarmed by the increasing numbers of the Jangamas and Jains, and the approach of the Mohammedans, may have contributed their wealth and influence to the aggrandisement of the sons of Sangama.

However this may be, there can be no question that the city of Vijayanagar was founded by Bukka and Harihara, on the southern bank of the Tangabhadrá River, about the middle of the fourteenth century. The date most commonly given for the foundation of Vijayanagar is Sal. 1258. or A. D. 1336. but this is perhaps a few years too soon. The earliest of the grants of Bukka Rāya is dated in A. D. 1370, and the latest 1375. The period of his reign is usually called fourteen years which would place his accession to the throne in 1361. Some accounts give him a reign of thirty four years which places him in 1341. So that the traditionary chronology is not in all likelihood very far from the truth.

From Bukka to Virúpáksha, the third of the name, the usual lists give thirteen princes and a hundred and fifty three years. This series is not entirely confirmed by Inscriptions, as is observed elsewhere, (page 292.); we have from them but five princes in regular succession, and a sixth cotemporary with the fourth, who may have been the nominal minister or gene:

ral, although in actual power the prince. There may be some omissions in the grants, but the number of Rajas in the ordinary lists is rather disproportionate to the whole interval, and allows less than twelve years for the average reign. In this time the Rajas of Vijayanagar, added considerably to their territorial possessions; having subdued the coast of Canara, and great part of Karnata and Telingana. The simultaneous origin and progress of the Bhamini kings prevented their extending their dominions to the north, and on more than one occasion the destruction of the principality was threatened by the superior prowess and enterprise of the Mohammedans. Towards the close of the fifteenth Century the Hindu Rajas enjoyed a respite of some duration, in consequence of the decline of the Bhamini dynasty, and foundation of those of Bijapur and Ahmed-Instead however of consolidating their power, or taking advantage of the dissensions of their enemies, the opportunity seems to have been lost in discord and disorganisation at home.

The circumstances under which the Kuruba family became extinct are but obscurely adverted to in any of our authorities. The last prince was Virúpáksha whose grants extend from A. D. 1473. to 1478. According to some accounts his territory was subdued by a Telinga Raja, but others say that having no issue, he raised one of his slaves

named Sinhama, a Telinga by birth, to the throne Agreeably to the latter version of the story, Sinhama entitled Praurha Deva, reigned but four years, and his son Vira Narasinha who succeeded him, but two: he being also childless gave his signet to his falconer. Narasa or Narasinha. An interval of eight years occurs between the inscriptions of Virúpáksha and Narasinha which these events would conveniently supply. There is no question that Narasinha was of a different family and nation from the preceeding Rajas of Vijayanagar, and became irregularly possessed of thronc. He is admitted to have been a Telinga, and is usually called the son of Iswara Raja the petty sovereign of Karnul and Arviri, a tract of country on the Tungabhadrá to the east of it, near its junction with the Krishna; his grants extend from A. D. 1487. to 1508.

Narasinha had two Sons Viranarasinha and Krishna Raya, the former by one of his queens, the latter by a slave or concubine: a story is related of the exposure of Krishna Raya when a child by order of the queen who was jealous of the favour he enjoyed with his father. He was secretly bronght up by one of the ministers, and restored to Narasinha when dying, who bequeathed to him the succession which by the judicious measures of the minister he secured. Some accounts state that he acted as the minis-

ter and general of his brother whilst he lived, and became Raja on the death of that prince, other accounts assert that the latter was deposed, and one narrative adds that he died of vexation in consequence. It is clear that the regal power was usurped by Krishna Raya, at first perhaps in a subordinate character, but finally as Raja.

The existence of an independant principality on the East so near as Karnul, the presence of the Mohammedan sovereignties on the North, and the continued series of Pandyan and Chola princes to the South, shew that the Raj of Vijayanagar could not boast of a very spacious domain on Krishna Ráya's accession. From the range however of the grants of former princes, particularly of Harihara, it cannot be questioned that their sway had at one time extended much further East, and it must have therefore been considerably reduced before the Kuruba dynasty was exterminated---Krishna Raya not only restored the Kingdom to its former limits but extended them in every direction. He defeated the Adil shahi princes on the North, and maintained possession of the Country to the southern bank of the Krishna, on the east he captured Kondavir and Warangal, and ascended to Cuttack where he wedded the daughter of the Raja as the bond of peace. In the south his officers governed Seringapatan, and as we have seen founded a new dynasty

tern coast had been held apparently through some extent by his predecessors, but he added to the Vijayanagar territory in that quarter also, and his besieging and taking Rackol on Salsette is recorded by Portuguese writers, whilst the imperfect traditions of Malabar preserve the fact of part of that province at least having been governed by the officers of Krishna Raya, although they refer the circumstance to an erroneous era. At no period probably in the history of the south of India did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Raya.

The reputation of Krishna Raya is not restricted to his warlike acheivemments, and he is celebrated as the great patron of Telugu Literature, He is said to have had a number of eminent men attached to his Court, eight of whom were particularly famed, and are known as the Ashta dig gaja, in allusion to the eight Elephants that support the universe at the cardinal and intermediate points of the Compass. The names of some of these will be found in the following pages as well as a notice of a number of their compositions.

The Hindu traditions represent Krishna Raya as conducting his affairs both in peace and war in

person: they acknowledge, however, that he benefited by the aid and council of the Brahman Minister of his father, who had preserved his life, and who continued to be his Minister until his death. three years preceeding that of the Raja. person is named Timma Raja, and is evidently the same with the Heemraje of Scott who makes so great a figure in the Mohammedan annals. The account given by Ferishta of the various pageant Princes successively elevated and deposed by Heemraj, originates probably in the circumstances attending the death of Viranarasinh and the accession. of Krishna Raya, but the particulars are evidently confused and inaccurate: the date of numerous inscriptions testifying for instance the reign of Krishna Raya for above twenty years, although the Mohammedan account would leave it to be con cluded that he came to the throne an infant, and died without reaching maturity.

The transactions that followed the death of Krishna Raya are very unsatisfactorily related by the native writers. The Prince had no legitimate male children of his own, and the nearest heir Achyuta Raya who is variously termed his brother, cousin, and nephew, being absent, he placed a Prince named Sadasiva on the throne, under the charge of Ráma Raja his own son-in-law. Achyuta returned and assumed the Government,

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and on his death Sadasiva succeeded under the care and controul of Ráma as before. is in some statements an intimation of a short lived usurpation by a person named Salika Timma, and of the murder of the young Prince who succeeded Krishna Raya in the first instance, and the Mohammedan accounts tend to shew that some such transaction took place. On the downfall of the usurper the succession proceeded as above described. The reigns of Achyuta and Sadaerva and the cotemporary existence of Rama, are proved by numerous grants. Those of Achyuta extend through a period of twelve years from A. D. 1530, to 1542 and Sadasiva's from 1542 to 1570, whilst those of Rama occur from 1547, to 1562, Sadasiva was, does not very distinctly appear, Some accounts call him the son of Achyuta, whilst others represent him as descended from the former Rajas of Vijayanagar; at any rate it is evident that during Ráma's life he was but a pageant Prince. According to the Mohammedan author Ramraj was the son of Heemraj and son-in-law of aRaja whom he names Sivaroy, erroneously for Krisknaroy. Rama Ray, he adds, succeeded on his father's death, to his office and power, and on the death. of an infant Raja, for whom he managed the affairs of the Government, he placed another infant of the same family on the musnud, and committing the

charge of the Prince's person to his maternal uncle. named Hoji Trimal Roy retained the political administration of the state. During his absence off a military excursion, the uncle of the Raja and several nobles conspired against the Minister, and gained to their party the officer of Ramraj, one of his slaves who had been left in military charge of the capital. Finding the insurgents too strong for him Rama submitted to an amicable compromise with them, and was allowed to reside on his own' territorial possessions. After a short interval the slave being no longer necessary was murdered, and Trimal the uncle assumed the whole power. He next killed his nephew and reigned on his own behalf: conducting himself with great tyranny, the chiefs conspired to dethrone him, but with the assistance of Ibrahim Adil shah he was enabled to maintain his authority. On the retreat of his Mohammedan Allies, the Hindu nobles with Rama at their head again rebelled, defeated the usurper. and beseiged him in his palace in Vijayanagar. when finding his fortune desperate, he destroyed himself. Rama then became Raja. Now comparing this with the Hindu accounts we should be disposed to identify Hoje Trimal with Achyuta Raya. Some of the Hindu accounts as above noticed, concur with the Mohammedan as to the murder of the young Prince, and in Salika Timma we may have the slave:

of Ráma although the part assigned him in the two stories does not exactly co-incide. Rama, both agree, was obliged to resign the anthorityhe held after the death of Krishna Raya. The only irreconcileable point is that of the Hindu accounts which specify the appointment in the first instance of Sadasiva. But the weight of evidence is unfavourable to their accuracy, and Sadasiva was probably made Raja by Rama and his party in opposition to Achyuta Raya. This will account for the uncertainty that prevails as to his connection with Krishna Raya, as well for his being taken, as some statements aver, from the family of the former Rajas.

That Rama Raja was a man of spirit and conduct is evident from the course of Mohammedan history. The Princes of the Dekhin were glad to court his alliance. Ali Adil Shah and Kutteb Shah were compelled to purchase his forbearance by territorial concessions. The arrogance with which he seems to have been in consequence inflated, led him to treat their ambassadors with indignity, and insulted pride, religious bigotry and political dread combined them in arms against him. The Padshahs of Bijapore, Golconda, Dowlatabad and Berar, united their forces in the year 1564, and marched to Talikota, on the Krishna, to overthrow the power of the Vijayanagar principality. The Hindu Prince on hearing of their designs collected a

powerful force. and occupied the right bank of the Krishna, which the allies were unable to cross in the face of the hostile army. By a judicious feint the Sultans drew the Hindu Prince away from the ford and effected the passage---a general action ensued in which the Hindus had the advantage untill the The Hindu account Raja was taken prisoner. says that the divisions of Kutteb Shah and Nizam Shah had been defeated, but the forces of Ali Adil and Ammad al Mulk covered their retreat. The Hindus conceiving the enemy annihilated gave themselves up to rejoicing and festivity, and were surprised in their encampment. Ferishta who may be considered as a cotemporary, admits that the wings of the Mohammedan Army were thrown into disorder, and that some of the leaders despaired of the day, when it was retrieved by the success of the centre under Nizam Shah and the capture of Ráma Raja. The Hindu Prince was taken before Nizam Shah who ordered his head to be struck off, and mounted on a lance to intimidate the victorious division of the Hindu army. The Hindu accounts concur in the capture and death of Ráma Raja but ascribe them to Ali Adil Shah. The Sultan is described as beheading the Raja with his. own hand at the request of the latter, to save him from the personal degradation of confinement. The Hindu memoirs assert that Ali Adil Shah was forced into the war by the other Mohammedan Princes, but Ferishta makes him the author of the confederacy. That writer mentions also the visit made formerly, by Ali Adil Shah to Vijayanagar to secure the alliance of Rámraj, and his adoption as a son by the Raja's mother. In the Rámaraja Charitra the Hindu prince terms the Sultan his son, and reminds him how often in infancy he had sat upon his knees. In complying with his request and striking off his head, Ali Adil Shah, is represented as performing no more than filial duty.

After the defeat of the Hindu Prince the confederates marched to Vijayanagar, which they took plundered and destroyed. Ferishta writing about twenty or thirty years afterwards, observes, that the city was still uninhabited and in ruins, whilst the country was occupied by the Zemindars, each of whom had assumed an independent power in his own district. Several of these were members either of the Royal Family of Vijayanagar or of. that of Rama Raja---Grants in the reign of Sadasiva are continued to Sal 1492, (A. D. 1570), six years after the battle of Talikota, and his descendants are traced as sovereigns of the principality of-Bednur to the middle of the eighteenth century. Venkatadri one brother of Ráma maintained himself at Belkonda and Chendragiri, whilst another brother Trimal, retained possession of Penakonda--- A son

of Rama Raja with the aid of one of his uncles, recovered possession of Anggundi and Vijayanagar: on the direct line becoming extinct. Venkanati a kinsman of the Chandragiri branch succeded; the seventh from him, Timpana, was dispossessed by Tipu Sultan and became a pensioner of the British Government.

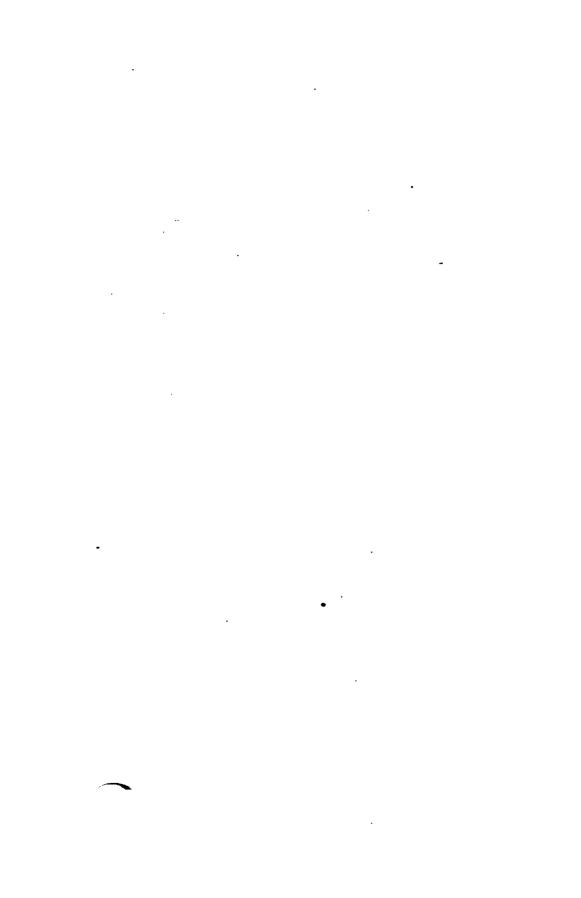
It would extend this sketch of the History of the South of India beyond the limits we have proposed, to enter into the family histories of the many petty Chiefs who succeeded to the fragments of the Vijayanagar principality after its subversion, and of most of whom, ample notices are to be found in the Mackenzie Collections. The family of most celebrity, and the only one now retaining any importance, that of the Hindu Rajas of Mysur, has found a historian, and the rest are scarcely of sufficient political importance to deserve one. son which will probably be thought satisfactory has also been assigned for not making any use of the Mohammedan and Marhatta collections in the present outline, and to this may be added the want of space necessarily attending the summary form of a an introduction. The same cause precludes any advantage being taken of the materials which exist for illustrating the manners and institutions of the various tribes of the Deckhin, and which are fully delineated in the Documents specified in the encliv

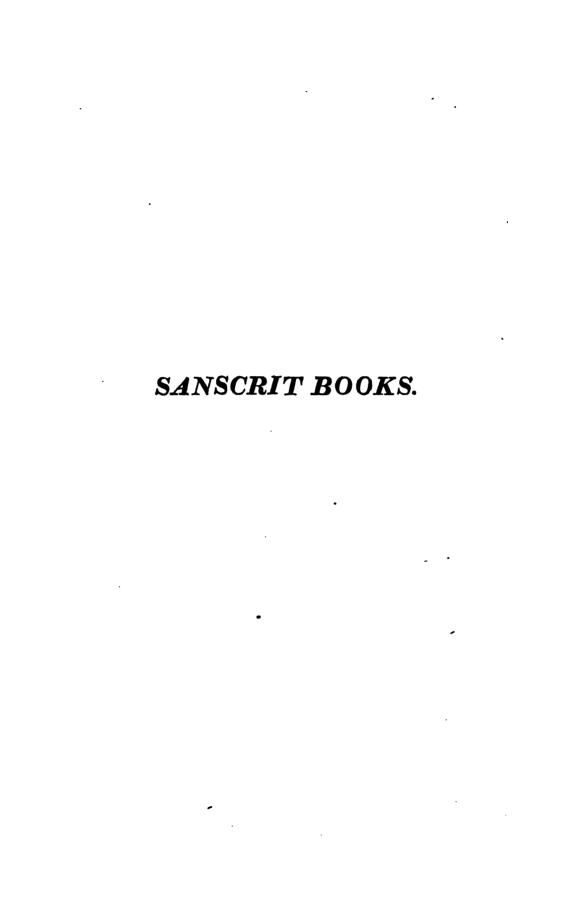
suing pages. If opportunity should hereafter occur, and the requisite authority be obtained, these subjects as well as a fuller account of the political revolutions of the Peninsula may be reduced at some future period to a shape fitted for public perusal.

MACKENZIE COLLECTION.

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VEDAS.

I.—Rig Veda.

Palm leaves-Nandinágarí Character.

The Rik or Rich is usually considered as the first of the four Vedas, and is so named from its consisting chiefly of hymns or laudatory prayers; (from Rich, to laud or praise.) The collection of the hymns of this Veda is called its Samhitá, and the Samhitá is subdivided into eight Ashtakas, or ten Mandalas, or sixty-four Adhyáyas. and contains rather more than 1000 Súktas or Hymns, or 10,000 Richas or Stanzas. This Manuscript contains the Samhitá incomplete, or complete Ashtakas, 1st, 2d and 5th; the first four, and 7th and 8th Adhyayas of the fourth Ashtaka; first six Adhyáyas of the 6th Ashtaka, and the first four Adhyáyas of the eighth Ashtaka. The Nandinágarí Character differs very little from the Devanágari.

II.—The Rig Veda.

Palm leaves-Nandinágarí Character.

This contains four Sections of the third Book, or Ashtaka.

1

[2]

III -Rig Veda.

Palm leaves-Nandinágari Character.

The 6th Book or Ashtaka.

IV.—Súktas.

Palm leaves-Nandinágarí Character.

Miscellaneous Hymns belonging to the Rig Veda.

V.—Sánti Prakaranam by Baudháyana.

Palm leaves - Nandinágarí Character.

A collection of verses, &c. extracted from the Rig Veda, and supposed to be efficacious in averting or removing calamity, disease, &ca. The collection is attributed to the Sage Baudháyana.

VI.—The Anukramaniká, &ca.

Palm leaves—Nandinágarí Character.

A Portion of the Index of the Rig Veda, with other tracts.

V1I.—Fragments.

Palm leaves-Nandinágari Character.

Various portions of the Rig Veda, mostly-defective.

VIII.—Aswaláyana Sútra.

Palm leaves-Telugu Character.

Rules for the different ceremonies and sacrifices of the Hindus, according to the ritual of the Rig-

7 3 7

Veda, by Aswaláyana, a Rishi, in twelve chapters.

IX.—Yajur Veda.

Palm leaves-Nandinágarí Character.

The second sacred collection of the Hindus, relating chiefly to oblations and sacrifices, as the name implies, being derived from Yaj to worship. It is divided into two principal portions, the White Yajush or Vájasaneyi, and the Black or Taittiriya. This Manuscript contains the following portions of the $Sanhit\acute{a}$ of the latter.

Kánda or Book the first, 8 Prasnas or Chapters. Ditto.... second, 6 ditto.

Ditto.... third, 6 ditto.

X.—Yajur Veda.

Palm leaves-Nandinágarí Character.

A Portion of the Sanhita.

Ditto.... fourth, 7 ditto.

Kánda or Book first, 7 Prasnas or Chapters. Ditto..... sixth, 6 ditto.

XI.—Yajur Veda.

Palm leaves-Nandinágari Character.

A Portion of the Sanhitá arranged in a peculiar manner, or Pada.

of Kanda or Book 4th, two Prasnas.

Left Ditto 5th, four Ditto.

XII.—Yajur Veda.

Palm leaves-Telugu Character.

A collection of the precepts and prayers of the Sanhi à of the Taittiriya portion of the second Veda containing—the first, second, third and fourth Kándas or Books, two Prasnas of the fifth, seven of the sixth, and the seventh or last entire.

XIII .- Yajur Veda.

Palm leaves-Telugu Character.

The first and second Book of the Yajur Veda.

XIV.—Yajur Veda.

Palm leaves-Telugu Character.

The fifth and seventh Book, and four last chapters or Prasnas of the first.

XV .- Yajur Veda.

Palm leaves-Telugu Character.

The third Book, five Prasnas of the fourth, and the fifth Book entire.

XVI.- Yajur Veda.

Palm leaves-Grandham Character.

The first, third, fourth and fifth Sections.

XVII.- Yajur Veda.

Palm leaves - Nandinágari Character.

The Mantras or prayers of the Yajur Veda.

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XVIII.—Yajur Veda.

Palm leaves-Nandinágarí Character.

The Brahmanas of the second Kánda, with the exception of the third and fourth Prasna: there are eight Prasnas to each Kánda, or Book of this portion of the Yajur Veda. Mr. Colebrooke observes he has never seen a complete copy of the Brahmanas of the Taittiriya Yajush. (A. R. VIII. 437 Note.)

XIX.-Yajur Veda.

Palm leaves-Telugu Character.

The sixth Book, and the five last Sections of the Brahmana of the third Kánda.

XX.—Yajur Veda.

Palm leaves - Telugu Character.

The Brahmana of the second Book of the Yajur Veda.

XXI .- Yajur Veda.

Palm leaves-Telugu Character.

The Brahmana of the first and second Books.

XXII.- Yajur Veda.

Palm leaves-Tel gu Character.

The Brahmanas of the first, second and third Books of the Samhitá, the only portions it is asserted to which Brahmanas belong. See Remark

XXIII.—Yajur Veda.

. Palm leaves-Telugu Character.

The four first *Prasnas*, lectures or sections, of the *Arana* of the *Yajur Veda*.

XXIV .- Yajur Veda.

Palm leaves-Telugu Character.

Four lectures of the first Book of the Arana of the Yajur Veda, and the first section of the Taittiriya Upanishat.

XXV.—Homavidhi.

Palm leaves-Telugu Character.

Rules for Sacrifices with fire according to the Yajur Veda.

XXVI.—Homavidhi.

Palm leaves-Nandinágarí Character.

The ritual of Sacrifices with fire according to the Yajur Veda.

XXVII—Homavidhi.

Palm leaves-Nandinágarí Character.

The same subject as the last, but different formulæ.

XXVIII—Srauta Sútram.

Palm leaves-Nandinágarí Character.

Rules of the Yajur Veda for the performance of various Sacrifices, as the Aswamedha, &c.

XXIX.—Agnihotra.

Palm leaves-Nandinágarí Character.

Rules for oblations with fire according to the Yajur Veda.

XXX.—Púrnádhyáyam..

Palm leaves-Nandinágarí Character.

A collection of the Mantras of the Mádhyandinæ Sákhá of the Yajur Veda.

XXXI.—Yajamána Vákyam.

Palm leaves-Grandham Character.

Rules for the conduct of the Person who celebrates various sacrifices.

XXXII.—Prátisákhya.

Palm leaves-Nandinágarí Character.

Grammatical changes of letters and accents peculiar to different portions of the Yajur Veda.

XXXIII.—Prátisákhya Bháshya.

- a. Palm leaves-Nandinágari Character.
- b. Palm leaves—Telugu Character, imperfect.

The Prátisákhya of the Yajur Veda with a Bháshya or comment entitled Tribháshya retnam from its being said to be the substance of the works of three celebrated Sages, or Atreya, Mahisha and Vararuchi.

XXXIV.—Prátisákhya Bháshya, &c.

Palm leaves-Nandinágarí Character.

A Commentary on the changes and accentuation of letters in the Yajur Veda; Bharadwaja on Sikshá or accentuation; and other tracts, all more or less imperfect.

XXXV.—Síkshá Vyákhyánam.

Palm leaves-Telugu Character.

The explanation of the accentuation and intonations used in reciting the texts of the Yajur Veda.

XXXVI.—Sikshå.

Palm leaves—Telugu Character.

The accents, &c. used in reading or reciting the texts of the Yajur Veda.

XXXVII.—Kâtyáyana Sútra Paddhati.

Paper - Devanágarí Character.

An explanation of the Sacrificial precepts of Kátyáyana by Yajnika Deva in four chapters.

XXXVIII.—Kátyáyana Sútra Paddhati Bháshya.

Paper-Devanágarí Character.

A Commentary on the preceding by Mahádeva Dwivedí.

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XXXIX.—Baudháyana Sútra.

Palm leaves—Telugu Character, incomplete.

Palm leaves—Grandham Character, complete.

Palm leaves—Karnéta Character, complete.

The Rules of the Sage Baudháyana for the performance of various essential ceremonies agreeably to the ritual of the Yajur Veda.

XL.—Sáma Veda.

Palm leaves - Grandham Character.

The third Veda of the Hindus—one portion of it; divided into 11 Khandas denominated, 1 Agneya, 2 Bahusámi, 3 Ekasámi, 4 Vrihati, 5 Trishtup, 6 Anushtup, 7 Aindriya, 8 Pavamána, 9 Arana, 10 Sukriya, 11 Mahánámni.

XLI.—Sáma Veda Rahasyam.

Palm leaves-Grandham Character.

A Portion of the Sáma Veda, containing three Parvas of the first portion.

XLII. - Chhándogya Upanishad.

Palm leaves - Grandham Character.

This Upanishad is one of the longest and most abstruse of the works so denominated: it consists of eight chapters, but in this copy it is incomplete.

XLIII.—Purvaprayogam.

- a. Palm leaves-Telugu Character, complete.
- b. Palm leaves-Telugu Character, incomplete.
- c. Palm leaves-Telugu Character, incomplete.
- d. Palm leaves-Telugu Character, incomplete.

A Collection of the Rules and Prayers to be observed in the several essential ceremonies or Sanskáras of the Hindus, in sixteen Prakaranas on sections.

XLIV.—Tricha.

Palm leaves—Telugu Character.

Three prayers from the Rig Veda addressed to the Sun.

XLV.-Agnihotra Vishaya.

Palm leaves-Telugu Character.

Directions for various sacrifices with fire agreeably to the ritual of the Yajur Veda.

XLVI - Síkshá Vidhi.

Palm leaves-Telugu Character, incomplete.

A treatise on the articulation of the prayers and formulæ of the Sáma Veda.

XLVII.—Vrihadjábála Upanishad.

Palm leaves-Telugu Character.

One of the supplementary treatises containing the theology of the Vedas.

VEDANTA.

I.—Sáriraramimánsá

Paper-Telugu Character.

A celebrated work by Sankara Achárya being a complete exposition of the Vedánta system of theology, as founded on texts of the Vedas.

II.—Ashtavakra Sútra Dípiká.

Paper - Devanágarí Character:

A Commentary on the Sútras or Aphorisms of Ashtavakra, with the original rules by Visweswara.

III.—Yoga Vásishtha Sára Vivritti.

Paper-Devanágarí Character.

The text and comment of the 10th Prakarana or chapter of the Yoga Vasishtha Sara by Mahi-dhara.

IV.—Vedánta Paribhásha.

Paper-Devanágari Character.

An explanation of the terms of the Vedánta Philosophy by Dherma Rájá Díkshita in eight chapters.

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V.—Upadésa Sahasriká tíká.

Paper-Devanágarí Character.

A Commentary on the *Upadesa Sahasriká* or thousand Verses on the attributes of divinity, agreeably to the *Vedánta* Philosophy, written in a plain intelligible style by *Anandagiri*, the disciple of Sankara Achárya.

V1.—Laghuvarttiká tíká.

Paper-Devanágarí Character.

A Commentary on the explanation of the *Vedánta* doctrines originally composed by *Padmapáda*.

VII.—Brahma Sútra Vyákhyánam.

- a. Paper-Devanágari Character, incomplete.
- b. Palm leaves-Telugu Character, incomplete.

An exposition of the dectrines of the Vedánta according to the view taken of them by the author Madhú or Madhwácharya, also called Anandatírtha who founded a sect of Vaishnavas about the year 1850.

VIII.—Bhagavad Gita.

- a Paper-Devanágari Character.
- b. I'alm leaves-Grandham Character.
- c. Palm leaves-Karnáta Character, imperfect.
- d. Palm leaves—Karnata Character, imperfect.

The Theological Dialogue between Arjuna and Krishna, translated by Mr. Wilkins and Professor Schlegel. Manuscripts c. and d. comprise a Kernáta commentary.

VIV.-Mahábhárata Tátparyanirnaya.

- a. Paper-Devanagari Character.
- b. Palm leaves-Nandinágarí Character.
- c. Palm leaves Nandinágarí Character.

An exposition of the Vedánta doctrines, derived from various passages of the Mahábhárat explained by Anandatírtha or Madhwácharya, in 32 chapters. Copy h. comprises a commentary by Veda Rájá Swámí and copy c. one by Ananta Bhatt.

X.—Bhágavata Tátparya Nirnaya, &c.

Palm leaves - Nandinágarí Character,

An exposition of some passages in the Bhágavat Purána agreeably to the doctrine of the Mádhwa sect by Madhwácharya.

XI.—Mádhwa Siddhánta Sára.

Palm leaves-Nandinágarí Character.

The substance of the doctrine taught by Madhwáchárya combining the tenets of the Vedánta, with the worship of Vishnu as Brahma.

XII.—Sat tatwa.

Palm leaves-Nandinágari Character.

A work on the true nature of God, &c. by Anandatirtha or Madhwáchárya.

XIII.—Jayollása nidhi.

Palm leaves-Grandham Character.

A Commentary on different portions of the Sri Bhágavat by Apyyáya Dikshita extracting

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from them the doctrine of the unity of the deity and the identity of Siva with Brahma, the passages thus expounded are:

1st Book 1st Secti	on 4th Book 2nd Section
2d	4th,
3rd	6th
4th	7th
5th	5th Book 17th
18th	23rd
2nd Book 4th	6th Book 17th
5th	7th Book 9th
6th	
3d Book 13th	
14th	
26th	
20th	•

XIV.—Gita Sára.

Palm leaves-Karnáta Character.

The essence of the Gita; a collection of Vedánta texts from the Bhagavad Gita and other Pauranic authorities.

XV.—Bheda vibhíshika.

Palm leaves-Telugu Character.

A work on the unity of the deity, and the identity of his different forms: the author's name does not appear, he is intitled Abhedopádhyáya, The teacher of identity.

XVI.—Bheda dikkara.

Palm leaves-Telugu Character.

A work of the same tendency as the last, incomplete.

XVII.—Vedánta Sútradípiká.

Palm leaves-Telugu Character.

An explanation of the doctrines of the *Vedánta* philosophy, agreeably to the *Sri Vaishnava* system or that of *Rámánuja*; incomplete.

XVIII.-Vedánta Bháshya.

Palm leaves-Nandinágarí Character.

A work on the tenets of the *Vedánta* philosophy; the manuscript imperfect.

XIX.—Sarvasiddhánta Sangraha.

Paper-Telugu Character.

One chapter of a work professing to discuss different theological doctrines: this chapter contains the Vedánta.

XX.—A Vedánta work.

Paper-Devanágari Character

It is a comment on the chief texts of the Vedanta doctrine, extending to 309 pages, but incomplete, and the name of the work or author not mentioned.

XXI.—Tatwa Dipana.

Faper-Devanágari Character.

A work on the nature of the deity and human existence: it is apparently a commentary on some other treatise on a portion of the *Veda* entitled *Pancha-pádiká*: the manuscript is incomplete, and the name of the author not mentioned.

XXII.—Brahmatarka Stava Vivaranam.

Palm leaves-Grandham Character.

Poetical and encomiastic exposition of the Vedánta doctrines, supposed to be set forth by Siva himself in honor of the Supreme Brahma.

NYAYA, LOGIC.

I.—Terkabhasha.

- a. Palm leaves Nandinágarí Character, incompletel
- b. Palm leaves-Telugu Character.
- c. Palm leaves-Grandham Character.

The elements of logic according to the system of Gautama: the first is the work of Gaurikánta Bhattáchárya, the third of Viswanátha Panchánana.

II-Terka Sangraha.

Palm leaves-Telugu Character, imperfect.

Loose leaves; being part of an elementary work on Logic by Anam Bhatta.

III.—Siddhánta Chandriká.

Palm leaves-Telugu Character.

A work on the first branch of Logic, or the evidence of the senses; by Gangadhara Sudhimani.

IV.—Anumána Prakása.

Palm leaves-Grandham Character.

Explanation of the Logic of Inference by Ruchi-

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V.—Anumána Khanda.

Paper-Devanágarí Character.

A treatise on Logical inference by Chintamani, with the exposition by Siromani Bhattáchárya entitled Dídhiti and a further commentary by Bhavánanda: this manuscript in 112 pages extends only to the Vyápti Lakshanam.

VI.—Manisára.

Palm leaves-Grandham Character.

A work on Logical inference, by Gopinátha misra.

VII.-Raghu Devi.

Palm leaves-Telugu Character.

A commentary on the Chintamani by Terka Vágisa.

DHERMA, LAW.

I.—Gautama Smriti.

Palm leaves—Telugu Character: incomplete:

Four chapters of the Section on Acháras or daily observances: part of a treatise on law supposed to be explained by the sage Gautama to Nárada.

II.—Lohita Smriti.

Palm leaves—Telugu Character-

A portion of a legislative Code attributed to the *Muni*, *Lohita*: it contains the *Achára* or ceremonial and purificatory observances.

III.—Angirasa Smriti. Yama Smriti.

- a. Palm leaves-Telugu Character.
- b. c. (Yama Smriti only.) Paper-Telugu Character-

The first of these is a work on purificatory and expiatory observances, ascribed to the sage Angirasa, the second is a small portion of a similar work attributed to the deity Yama: the copy on paper, b. contains but one Section.

IV.—Daksha Smriti. Atreya Smriti. Hárít**a** Smriti. Usana Smriti.

Palm leaves-Telugu Character.

The first is the Achára chapter of a code attributed to Daksha the Prajápati, the second the same ascribed to the Muni Atri, the third is the seventh Adhyáya of the code of Hárita on the duties of hospitality, being a portion of the Achára, the last is the reputed work of Usanas or Sukra, the regent of Venus; it is confined like the others to the Achara, and is supposed to be communicated to the Rishis at their solicitation: in one collection.

V.—Bharadwája Smriti.

Palm leaves-Telugu Character.

A work on the daily and essential ritual of the Hindus, attributed to the Muni Bharadwája; in twenty chapters.

VI.—Sándilya Smriti.—Vasishtha Smriti Palm leaves—Telugu Character.

The first consists of five chapters of the Achára portion of a code of which Sándilya the Muni is the reputed author; the second is called the ninth book of Vasishtha's Dherma Sástra, and treats of the worship of Vishnu and ritual of the Vaishnavas: in one collection.

VII.—Vasishtha Smriti.—Kanwa Smriti.

Palm leaves-Telugu Character.

The first is a portion of the code ascribed to the Sage Vasishtha, the Achára Section: the second is part of a legislative code attributed to the Muni Kanwa; it begins with Achára but includes the laws of adoption, and is incomplete.

VIII.—Viswámitra Smriti.

Palm leaves-Telugu Character.

Part of the code ascribed to Viswamitra: the besinning is defective, and it terminates with the tenth section: the subject is Achara.

IX.—Sankha Smriti.

Paper-Telugu Character.

The code of Sankha, the chapter on Achara

X.—Háríta Smriti.

Palm leaves-Grandham Character.

The work of Hárita on Law.

XI.—Parásara Smriti.

Palm leaves - Telugu Character.

A portion of a legislative code comprising twelve chapters, treating on purificatory observances, especially appropriate in the present or Kali age: it is represented as the substance of a lecture given by the Sage Parásara to his son Vyása, and the Rishis assembled at Badarikásrama.

XII - Kanwa Smriti.

Palm leaves-Telugu Character.

A small work on the Achára portion of Hindu law attributed to the Sage Kanwa.

XIII.—Mitákshará.

- a. Palm leaves-Telugu Character.
- b. Palm leaves-Telugu Character.

A comment on the code of Yajnyawalkya by Vijnyáneswara with the original text. Printed at Caleutta, in the Devanágari Character in 1813.

The portion of it relating to inheritance has been translated by Mr. Colebrooke, and published in Calcutta in 1810.

XIV.—Parásara Smriti Vyákhyá.

- a. Paper—Devanágari Character.
 - b. Palm leaves—Devanágarí Characten, incomplete.
 - c. Palm leaves—Telugu Character, complete.
 - d. Palm leaves-Telugu Character, incomplete.
 - e. Paper-Grandham Character, incomplete.

A commentary on the code of Parásara by the celebrated Madhava Achárya: the code is considered as the highest authority of the fourth or present age; but is principally current in the South of India.

XV.—Smriti Sangraha.

- a. Palm leaves—Telugu Character.
- b. Palm leaves-Telugu Character.

An extensive compilation on Hindu law from the

oldest and best authorities, as Manu, Yajnyawaki kya, &ca.

XVI.—Smriti Sangraha.

- a. Paper-Telugu Character.
- b. Palm leaves-Grandham Character.

Collections of chapters from various works of law. Manuscript a. contains Rules of Gifts by Vrihaspati, a treatise on accidental injuries by Angiras, various expiations from the code of the same, part of the daily ritual and observances by Vyása, part of the expiatory portion and the Achára section of the Atreya code, a chapter of the Yama Smriti, one of the Dáksha Smriti, on Achára, twelve sections of the Práyschitta portion of the code of Satátapa, two of the Práyschitta part of the Samvartta Smriti, and eight of the Achara division of the Bharadwája Smriti. Manuscript b. contains portions of the Samvartta Smriti, and the supposed codes of Atri, Vyása, Daksha, Satátapa, Parásara and Háríta

XVII.—Saptarshi Smriti Sangraha.

Paper-Telugu Character.

A Collection of texts attributed to the Rishis on the Acháras of daily purification.

XVIII.—Smriti Derpana.

Palm leaves-Telugu Character.

A work on the Sanskáras, or essential ceremo-

nies of the Hindus from birth to death. Manuscript incomplete: it is called also the Chidámbara Smriti, that being said to be the author's name.

XIX.—Smriti Chandriká.

Palm leaves-Telugu Character.

The Achara portion of a work on law, by Agni Devana Bhatt the son of Kesavarya Bhatt. The manuscript is imperfect.

XX.—Smriti Kaustubha.

Paper-Devanágari Character.

A work on the observances proper for fixed periods, by Ananta Deva, compiled by command of Bajrabáhu or Vajravara Chandra a Raja of Orissa, whose descent is thus recorded, Vajravara, son of Nilachandra, son of Trimalla Chandra, son of Lakshmana Chandra, son of Rudra Chandra.

XXI.—Sáraswata Vilása.

Palm leaves—Telugu Character incomplete.
Paper—Telugu Character complete.

A work on Jurisprudence, compiled by order of **Pratapa** Rudra a prince of the Gojapati dynasty of Orissa kings, in the 14th cetury.

XXII.—Narasinha Párijáta.

Palm leaves-Nandinágarí Character.

A treatise on law by Narasinha.

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XXIII.—Achárádersa.

Paper-Devanágarí Character.

Observances of the Hindus for their proper beasons, by Sridatta a pundit of Mithilá.

XXIV.—Sadáchára Smriti Vyákhyá.

Palm leaves-Nandinágarí Character.

An explanation of the daily and other periodical observances, agreeably to the Vaishnava School of Madhwáchárya: incomplete.

XXV.—Achárapaddhati.

Palm leaves-Devanágarí Character.

A treatise on daily and periodical observances by Vidyákara Vájipeyi.

XXVI.—Achára and Vyavahára.

Palm leaves-Nandinágarí Chapter.

The two principal portions of a work on general law, by Nrisinha Vájipeyi.

XXVIII.—Atura Sanyása vidhi.

Palm leaves-Telugu Character.

A work on the circumstances under which a Brahman may assume the order of the Anchorite, in sickness or at the point of death.

XXVIII.—Dhermapravartti.

Palm leaves-Telinga Character.

A work on the Achára or purificatory ceremo; nies of the Hindus. Author unknown.

XXIX.—Vyavahára Málá.

- a. Palm leaves-Malayálam Character.
- b. Palm leaves-Malayálam Character.
- c. Palm leaves-Malayalam Character; incomplete
- d. Palm leaves Malayálam Character.

A work on practical judicature, being a compilation from *Menu* and other text books, illustrated by a commentary in *Malayálam*, in which province the work is alone current as an authority.

XXX.—Viváda tándava.

Palm leaves-Devanágarí Character.

The practical part of Hindu law, by Kamalákara Bhatta, a work of modern date but respectable authority.

XXXI.—Viváda Chandra.

Paper-Devanágari Character.

A work on the practical part of Law or Judicature by Meru Misra, or rather by his Aunt Lakshmi Devi, the wife of Chandrasinha the tenth prince of Mithila: this work is of high authority in the Maithila School.

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XXXII.—Viváda Chintámani.

Paper-Devanágari Character.

A work on the same Subject as the last, by Váchespati Misra an eminent lawyer of the Maithila School.

XXXIII.—Vivádabhangárnarva.

Palm leaves-Telugu Character.

Part of the digest compiled by direction of Sir William Jones, and translated by Mr. Colebrooke, commencing with the Dáyabhága, and terminating with the Chapter on Debis.

XXXIV - Mádhavíya Práyaschittam.

Palm leaves-Karnáta Character, imperfect.

A few leaves of the book on expinition, from the legal work of Mádhava Achárya.

XXXV.—Vasishtha Práyaschitta Vidhi.

Paper-Telugu Character.

Part of the Section on penance and expiation from the code attributed to Vasishtha.

XXXVI.—Kermapráyaschitta.

Palm leaves-Telugu Character.

A work on expiation by Venkata Vijayi.

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XXXVII.—Smriti Muktáphala.

Palm leaves - Telugu Character.

A work on the expiatory part of Hindu law, by Vaidyanátha Díkshita.

XXXVIII.—Servapráyaschitta Vidhi.

Palm leaves-Nandinágarí Character.

The Rules for the practice of penance and expiation: incomplete.

XXXIX.—Vidhána Málá.

Paper-Devanágari Character.

Rules for various observances and ceremonies of a propitiatory or purificatory tendency, by Nrisinha Bhatta.

XL.-Krityá retnávali.

Paper - Devanágarí Character.

Daily and other periodical observances of the Hindus, by Rámachandra Bhatta.

XLI.—Prayoga Párijáta.

Palm leaves-Nandinágari Character: imperfect.

An account of the ceremonies to be observed from birth till death.

XLII.—Nirnaya Dipiká.

Paper-Devanágari Character.

A work on the rituals and observances of fixed seasons, by the son of a *Dwivedi Brahman*, the son of the learned *Brahman Vatsa Raja*: the date of this work is *Samvat* 1575. A. D. 1653.

XLIII.—Vratakálanirnaya.

Palm leaves—Nandinágarí Character: imperfect.

A work on the observances suited to various seadons, by Bhárati Tirtha, an ascetic.

XLIV.—Vratakálanirnaya.

Palm leaves - Grandham Character.

A work on the same subject as the last, by Aditya Bhatta: the Manuscript contains portions also of the Samvartta Smriti, and the supposed codes of Atri, Vyása, Daksha, Satátapa, Háríta and Parásara.

XLV.—Kálamádhava.

- a. Palm leaves-Nandinágari Character:
- b. Paper—Telugu Character.

The ceremonies of the Hindus suitable to certain seasons, by Mádhava Achárya, incomplete. Manuscript b. contains the Achára chapter.

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XLVI.—Tithi Nirnaya.

Palm leaves-Telugu Character.

An adjustment of the lunar Months as appropriated to fixed festivals and observances by Mádhavæ Achárya.

XLVII.—Dersapaurnamása práyaschitta Vidhi.

Palm leaves-Telugu Character.

Explanation of the rules and ceremonies to be observed in expiation of any omission or defect in the Sacrifices to be held at the new and full Moon.

XLVIII.—Dersapaurnamása Vidhi.

Palm leaves—Nandinágarí Character.

Rules for the ceremonies to be observed on the full and new moon, agreeably to the Sútras of Aswaláyana.

LXIX.—Dersapaurnamása Vidhi.

Palm leaves-Telugu Character.

A work on a similar subject as the last, but belonging to a different school, that of Apastamba.

L.—Agnimukha káriká, &c.

Palm leaves-Nandinágarí Character.

A tract on sacrifices with fire and two other nameless tracts on similar subjects.

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LI.—Kunda kalpa latá.

Paper-Devanágari Character.

Directions for constructing the altar or receptacle of sacrificial fires, by Dhundhi Rájá son of Purushottama.

LII.—Sráddha Nirnaya.

Paper-Devanágari Character.

The ceremonies of oblation to deceased ancestors, being the fourth Section of the Nirnaya Sindhu of Kamalákara Bhatta.

LIII.—Agha nirnaya.

- a. Palm leaves Telugu Character.
- b. Palm leaves-Telugu Character.

A work on the periods and causes of impurity, as the death of relations, and the appropriate purificatory ceremonies, by *Venkatáchárya* son of *Sriranganátha*. Manuscript b. is accompanied with a gloss by the author.

LIV.—Asoucha Vidhi.

Palm leaves-Telugu Character.

Purificatory ceremonies necessary after the death of relations, &c.

LV.—Aurdhadéhí kriyá Paddhati.

Paper-Devanágarí Character.

Obsequial ceremonies and practices, from the approach of death to the offering of funeral cakes, &c. by Viswanátha.

LVI.—Yellajiyam.

Palm leaves-Telugu Character, incomplete.

A work on funeral rites by a native of the Deke hin named Yellaji.

LVII.—Náráyanávalí.

Palm leaves-Telugu Character.

Funeral ceremonies peculiar to the Saiva Gosains or Sanyásis, attributed to their founder Sankara Achárya.

LVIII.—Dánahemádri.

Paper-Devanágari Character.

A treatise on Gifts, being the second division of a large work on five branches of the Hindu institutes, by a writer patronised by $Hem\acute{a}dri$, a man of rank, whose name is therefore affixed to the performance; in general, the works named of $Hem\acute{a}dri$ are attributed to Vopadeva, who was patronised by him, and $Hem\acute{a}dri$ is said to have been the minister of a king of Devagiri: in this work he is entitled $Mah\acute{a}r\acute{a}j\acute{a}dhir\acute{a}j\acute{a}$.

LIX.—Nityadánádi paddhati,

Paper-Devanágari Character.

A voluminous treatise on the ceremonials of legal gifts and other observances.

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LX.—Dánapaddhati.

Paper-Devanágari Character.

A description of the sixteen great gifts, by Ráma datta the grandson of the Minister of the Rájá of Mithilá.

LXI.—Sántimayúkha.

Paper-Devanágarí Character.

A work on the propitiatory rites to secure success and avert evil: although a work of some extent, about 2000 Stanzas, it is but one of twelve Mayúkhas or rays of the sun of Bhagavanta, so named from Bhagavanta Deva, the son of Jaya Sinha, by whose command the whole was compiled by Nilakantha Bhatta. The Twelve Mayúkhas are the

Sanskára Mayúkha, Dána, Mayúkha. Achára, Ditto Jalotserga, Ditto Kála, Ditto Pratishthá, Ditto Sráddha, Ditto Právaschitta, Ditto Niti. * Ditto Visuddhi. Ditto Viváda. Ditto Sánti. Ditto or treatises on, I The great initiatory Ceremonies. II Ordinary Observances III Periodical Obser-IV Obsequies. V Polity VI Jurisprudence. VII Gifts. VIII Construction of Tanks, IX Endowment of Temples. X Penance. XI Purification and XII Propitiation.

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LXII. - Hemádri Sánti.

Paper-Devanágarí Character.

On propitiatory rites by Hemádri. See No. LVIII.

LXIII — Hemádri Vratavidhi.

Paper-Devanágari Character.

A large work, of which the subject apparently is the description of religious vows and obligations, but the Manuscript is very defective.

LXIV.—Súryapújá Vidhi.

Palm leaves-Karnáta Character.

Rules for offering worship to the Sun.

LXV.—Rájábhisheka paddhati.

Paper-Devanágari Character.

A small tract on the ceremonial of crowning Princes, or sprinkling them with holy water.

LXVI.—Pravara dipiká.

Paper-Devanágari Character.

A tract on the tribes or families of Brahmans.

LXVII.—Játi nirnaya.

Palm leaves-Telugu Character.

An account of the origin and duties of the different castes, said to be a chapter of the Brahmá Vaivertta Purána from which however it is only partially derived.

LXVIII.—Súdrodyota.

Paper-Devanágarí Character.

The rites and observances proper for the Súdra caste, by Gaga Bhatta of Maharáshtra.

LXIX.—Súdra Dhermatatwa.

Paper-Devanágarí Character.

The rites and observances of the Súdra caste by Kamalákara Bhatta.

LXX.

Palm leaves-Nandinágarí Character.

A work on law, but incomplete, and the name and author not known.

PURANAS.

I.—Padma Purána.

- a. Paper-Devanágari Character.
- b. Palm leaves—Telugu Character.

The Manuscript a. comprises three different portions of this work.

- 1. A portion of the Pátála khanda, containing, the Episode of the seizure of the sacrificial horse liberated by Rama, by Viramani, a follower of Siva, and his discomfiture and death in consequence, with the interview between Siva and Ráma, and the restoration of the king to life by the combined favour of the two deities.
- 2. A portion of the Uttara khanda, the conversation between Dilipa and Vasishtha, and subsequently between Siva and Parvati, upon the efficacy of ablution and religious rites in the month of Mágh. This Section includes an enumeration of the Puránas, substituting the Vishnu for the Váyu, it also classes the Puránas, thus.

The Matsya, Kúrma, Linga, Siva, Skanda, and Agni Puránas, are of the Tama Guna, the quality of darkness or ignorance.

The Vishnu, Nárediya, Bhágavat, Garúra Padma, and Varáha belong to the Sátwika quality.

The Brahmánda, Bhavishya, Márkandeya, Vámana, and Brahmá, are of the Rajas, or quality of passion.

3. Pulastya's conference with Bhishma relating to places of Pilgrimage, &c. being part of the first section or Srishti khand.

Manuscript b. contains the greater portion of the Uttara khanda or last portion, commencing with the 29th Chapter and ending with the 50th. It is little else than a manual of different Vratas or religious rites to be observed on various days of the fortnight, or in different months, as narrated in conversations between the Pándavas and Náreda, Siva and Párvati and others.

II.—Agni Purána.

Palm leaves-Telugu Character.

The Purana, originally communicated by Agni to Vasishtha. It comprises 320 Sections, and contains a number of curious articles as, in addition to the usual topics, it has portions on Niti or the du-

ties of Kings, on medicine, grammar, prosody and Dhanurvidyá or the use of weapons. It is avowedly subsequent to the Mahábhárat, to which it refers: it is a Vaishnava Purána, although not a very decided party work, and is referred by the Vaishnavas to the class of Saiva Puránas.

III.—Vishnu Purána.

- a. Palm leaves-Telugu Character.
- b Palm leaves-Grandham Character, imperfect.

One of the great Puránas of the Vaishnava order. It is related by Parásara to Maitreya, and is very full on the subject of the principal votaries of Vishnu, as Prahláda and others, it contains also a copious genealogy of Hindu kings, and the life of Krishna. It is divided into six portions. Manuscript b. contains the two last sections only.

IV.—Garúra Purána.

- a. Paper—Devanágari Character.
- b. Palm leaves Telugu (haracter.

The Purána, is named from Garúra, as one of the rewards of his devotion, whilst yet a Bird, to Vishnu: the substance was communicated by Vishnu to Rudra, and overheard by Brahmá, by whom it was revealed to Vyása: it is a Vaishnava Purána, but abounds with Tantrika rites and formulæ: it contains also an astronomical and medical portion: the latter of some length, but no history nor genealogy. Manuscript a. is incomplete.

V.—Brahmavaivartta Purána.

Palm leaves-Telugu Character.

This Purana is so named from its containing an account of the worldly manifestations of the Supreme Spirit or Brahma, here identified with Krishna. It is narrated by Sauti, to the Rishis, extends to 18000 Stanzas, and consists of four portions. The Brahma khanda describing the creation and the nature of the Deity. The Prakriti khanda treating of the various forms of the female personifications of passive matter. The Ganesa Khanda describing the birth and adventures of Ganesa, and the Krishna Janma Khanda relating the birth and acts of Krishna, and his mistress Rádhá: the Manuscript is incomplete, beginning with the 1st and ending with the 40th Chapter.

VI.—Linga Purána.

- a. Palm leaves-Telugu Character.
- b. Palm leaves-Grandham Character.

A Purána of the Saiva class: it is supposed to be narrated to Náreda and the Rishis at the Naimisha forest by Súta, who heard it from Vyása. It consists of 11000 verses, in two books. The first gives an account of the origin of the Linga and various forms of Siva; the usual Pauranic description of the universe, and a few genealogical events from Priyavrata to Krisina. The destruction of Tripura and other

demons by Mahadeva; or the members of his family, and instructions for the performance of different ceremonies in honour of Mahadeva. The latter subject is continued through the second book, illustrated by different legendary tales: the first book consists of 105 sections, the second of 48: in some copies the division is different, as in the present in which the second book contains 55 sections. Manuscript a is part of the second portion of the Linga Purána, from the fourth to the fifty-fifth and last chapter. Manuscript b. contains the last section of the first portion, and the last portion entire.

VII.—Márkandeya Purána Palm leaves—Telugu Character.

The first portion of the Markandeya Purana, consisting of seventy-three sections. This Purana is related by four birds of marvellous origin to Jaimini, on his being referred to them by the sage Markandeya. It commences with some account of Krishna and his usual companions, of whom his brother Baladeva is said to have slain Suta the usual narrator of the Puranas: a variety of ordinary legends, chiefly of a Vaishnava character follow, with an account of the creation of the universe, as communicated by Markandeya to Krostuki, and a description of the different Manwantaras with legends of the events which severally occurred or

are to occur, in those periods, all of a mythological or superhuman character. The Chandi Páth, or Durg à Máhátmya, in which the victories of Durgå over different Asuras are recorded, and which is a work of great repute in almost all parts of India, is a portion of this Purána. It is introduced as the history of the Muni of the eighth period, or Sávarni the son of the Sun, who in the second or Swárochisha Manwantara, was a king named Suratha, to whom the exploits of Durga were then related, in consequence of hearing which, and his propitiation of the goddess, he became a Menu in a subsequent birth. The Márkandeya Purána is said to contain 9000 Stanzas.

VIII.—Kúrma Purána.

- a. Paper—Devanâgari Character.
- b. Palm leaves-Telugu Character.
- c. Palm leaves-Telugu Character.

This Purána although named after one of the avatárs of Vishnu, the tortoise, is considered as one of those especially belonging to the Saiva Sects. It recommends the worship of Mahádeva as Rudra or Nilalohita. It contains like the rest, an enumeration of all the eighteen Puránas. The list given in this work is the following, the Brahmá, Padma, Siva, Bhágavat, Bhavishya, Náradíya, Márkandéya, Agni, Brah-

mavaivartta, Linga, Varíha, Skanda, Vámana, Kúrma, Matsya, Garúra, Váyu and Brahmánda Puránas. The Manuscript a contains but 37 sections; the complete work is in two parts, section first containing 55, and section second 47 portions. Manuscripts b. and c. are entire.

IX.—Sri Bhágavat.

Palm leaves—Telugu Character.

- a. First and Second Books.
- b. Third Book.
- c. Fourth and Fifth Books.
- d. Sixth Book.
- e. Seventh, Eighth, and Ninth Books.
- f. Tenth Book.
- g. Tenth Book.
- h. Tenth Book.
- i. Eleventh and Twelfth Books.

This Purána, is the most celebrated and one of the most modern of the number; it is not the less valuable as it is much more full than any of the rest. It also contains much that has been drawn from other sources, which though somewhat disfigured, is consequently preserved.

The first Book or Skanda comprises in 19 Chapters, the opening, the encounter of Súta and Saunaka, when the former repeats what he related to the Rishis, the supremacy of Vishnu and faith in him, his Avatárs, the history of Náreda, the account of Paríkshit after the disappearance of the

Pandus and Krishna, and of this king being cursed by a Rishi, and bitten by a venomous Snake.

In the second Book Súka, to prepare Parikshit for death, relates to him the Bhágavat, the substance of which was originally communicated by Brahmá to Náreda, in four verses: the creation of the world, the 24 Avatars of Hari, the excellence of Náráyana and end of the Brahmakalpa: 10 chapters.

Book 3rd, 36 chapters. The several creations and destructions, the submersion of the *Vedas*, and their recovery by the Boar incarnation, also the *Kapila Avatár*: the narration here proceeds in a conversation between *Vidura* and *Maitreya*.

Book 4th, 31 chapters, contains the genealogy of the Manu Swayambhuva's progeny, the quarrel between Daksha and Mahádeva and the elevation of Dhruva, to the dignity of the Pole Star, the history of Vena and Prithu, and the story of Prachetas.

Book 5th, 26 chapters. Of Priyavrata and his sons, of his grandson Nábhi, of Rishabha and Bharata. Description of Jambudwipa, of the other Dwipas, situation of the Sun and Planets, &c.

Book 6th, 19 Chapters. The histories of Ajamila, Viswarúpa, Vritrásura, of the family of the Sun and origin of the Márutts.

Book 7th, 15 Chapters. History of Hirangakasipu and Prahláda, of Tripurásura, and duties of a Brahmachári.

Book 8th, 24 Chapters. Of the Menus subsequent to Swayambhuva, of the sacrifice of Baliand Dwarf Avatár, of the Matsya Avatár.

Book 9th, 24 Chapters. Of the Vaivaswata Manwantara, the sons of Ikshwaku and descendants of the Menu, and the genealogies of kings to the birth of Krishna.

Book 10th. In two parts. Part 1st 49 Chapters: the adventures of *Krishna* until his departure from *Vrindávan*. Part 2d: the adventures of *Krishna* and his posterity.

Book 11th, 31 Chapters. Of faith in Krishna and his worship, of his death, and the destruction of Dwáraká and the Yádava race.

Book 12th, 13 Chapters. Of the kings subsequent to Parikshit, vices of the Kali age, death of Parikshit, description of the Vedas and Puránas, meditation of Márkandeya and praises of the Bhágavat Purána.

X.—The Matsya Purána.

Palm leaves-Telugu Character.

This Purána is related by Súta to the Rishis

in reply to their enquiry why Vishnu assumed the form of a fish, and it commences with the story of Vaiwasvata Menu, and the deluge, as translated by Sir William Jones from the Bhagavat. Menu asks the Fish the story of the creation of the universe, &c. and his replies constitute the supposed original of this Purána, which contains the history of the different Manwantaras, some genealogical and legendary accounts of the kings of the Solar and Lunar Races to the time of Krishna, directions for observing different Vratas, geographical description of the universe, various wars between the Gods and Demons, and especially the destruction of Táraka, Hiranyakasipu, and Andhaka, the excellence of Kási, and a number of other Tirthas. Some chapters then follow on Polity. Punishment, Purification, and Sacrifice, and the work concludes with a short prophetic notice of the Kali age, the Mlechcha princes, who are to rule in it, and the efficacy of gifts. The work comprises 264 Sections, of which this copy contains but sixty-two.

XI.—Varáha Purána.

Palm leaves-Grandham Character.

The Varáha Purána is communicated in the form of a Dialogue between Vishnu, as the Varáha, or Boar Avatár, and the Earth to whom

the Deity relates the creation of the universe, the origin of the Rishis and their descendants, the mode of observing a number of Vratas, or religious obligations, the division of the universe, the destruction of Mahishásura by Devi, and the efficacy of gifts. The different rites to be performed, holy places to be visited, and amongst these the supremacy of Mathurá. The work sometimes appears as divided into three books, of which the first contains 107 sections, the second 60, and the third or Mathurá Máhátmya 64.

XII.—Viswakerma Purána.

- a. Paper-Telugu (haracter.
- b. Palm leaves-Karnáta Character.

A compilation of formulæ and legends relating to Viswakerma, and the castes of Artificers, attributed idly to Viswakerma. The first is rather a Telugu than Sanscrit work, the Sanscrit passages from the Vedas and Puránas, serving as a text for a fuller explanation in the Telugu language. The second is a different work, agreeing only in name and subject.

XIII.—Vrihat Náradíya Purána.

Paper - Devanágarí Character.

The Vrihat Náradíya, or great Náradíya is so named to discriminate it from the Náreda or Náradíya Purána, or perhaps from the latter, which

is an Upapurána: unless however the same with the latter it cannot be properly included in either class. Although said to contain 25000 Stanzas, it is rarely if ever met with of that extent, and appears to be complete in 38 sections, containing about 3500 Stanzas. It is a Vaishnava work, supposed to be repeated by Súta to the Rishis, having been originally communicated by Brahmá to Náreda, and by Nareda to Sanatkumára. There is little in this Purána conformable to the ordinary contents of such works, and such legends as are found are mere vehicles for panegyrics upon Vishnu, and recommendations of implicit devotion to that Divinity.

XIV.—Sri Bhágavat Purana.

a. Paper-Devanágari Character.

A Purána of importance in the literary history of these works, as it is distinct from the popular work of the same name, supposed by some to be a later composition: it is named from Bhagavatí or Durgá, whence it is identified with the Dévi Bhágavat an Upapurána, but perhaps erroneously, as it is narrated by Súla like the rest, and is termed a Mahápurána: we have in this, the following enumeration of the Puránas.

, j	The Matsya,	Stanzas	14,000
	" Márkandeya,	"	9,000
	" Bhavishya,	"	14,500
	" Bhágavata,		18.000
	" Brahmá,	46	10,000
	" Brahmánda,	**	12,100
	" Brahmavaiva	rtia,	18,000
	" Vámana,	**	10,000
	" Váyu,	66	6000
	" Vishnu,	ce	23,000
	" Varáha,	66	24,000
	" Agni,	•«	16,000
	" Nárada,	**	25,000
	" Padma,	66	55.000
	" Linga,	**	11,000
	" Garúra,	**	49,000
	" Kúrma,	cc	17,000
	" Skanda,	ce ,	81,000

The list of Upapuránas is the following:

Sanatkumára, Narasinha, Náradíya, Siva, Durvasas, Kapila, Usanas, Menu, Varuna, Kálika, Sámba, Nandi, Saura, Parásara, Aditya, Maheswara, Bhágavata and Vasishtha.

XV.—Bhavishyottara Purána.

Paper.—Devanágari Character.

A Supplement to the prophetic Purána, supposed to be revealed by Krishna to Yudhishthira. The

subjects of the work are the visit of Vyása to Pu-dhishthira, the creation of the world, the origin of Máyá the impurities of human nature, sins and their removal by various observances. The Manuscript is complete, containing 243 pages.

XVI.—Káliká Purána.

Paper.—Devanágarí Character.

This Purána is communicated by Márkandeya to the Rishis, in explanation of the union of Káli or Párvatí with Siva. It is a voluminous work, in 98 or 100 Chapters, and consists of legends relating to the different manifestations of Devi, as Yoganidrá or Sati, with the legend of Daksha's sacrifice; as Umá, or Kálí, or Girijá, or Párvati, or Bhadrakálí, Kámákhyá, or Kámeswarí, &c. The work contains nothing of ordinary Pauranic matters, as the genealogies of the Menus or kings, or the disposition of the universe, but in their stead has a number of legends peculiar to itself, as the story of Arundhati, of the River Chandrabhágá, and of Naraka, the son of the Earth, the birth of Bhairava and Vetála, and the origin of the Brahmaputra river, with the circumstances that gave sanctity to many parts of Kámarupa or Asam. It contains, also, instructions for the performance of various acts of worship and devotion, conformably to the system of the *Tantras*, to which class of works it is closely allied. This copy is far from complete, extending to but one third of the work.

XVII.-Mudgala Purána.

Paper.—Devanágarí parts.

This Purána is attributed as usual to Súta, the pupil of Vyása, who repeats to the sages in Naimisháranya, what had been originally communicated to Daksha by the Rishi, Mudgala, whence the name of the Purána. It is avowedly subsequent to the other Puránas, which the introduction states had been previously revealed to the Munis, and had left them undetermined which deity or faith to prefer: they therefore propose their doubts to Súta, and to remove them he repeats this work, the object of which is to identify all the Gods with Ganapati or Ganesa in his different forms of Vakratunda, Ekadanta, Mahodara and Gajánana: the work is the text book of the Gánapatya Sect.

XVIII.—Laghu Buddha Purána.

Paper-Devanágari Character.

A Summary of the contents of the Lalita Vistára, a Purána containing the history of Buddha: the original was brought from Nepal by Captain Knox: the abridgement was made by a Pundit in Mr. Colebrooke's service.

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XIX — Bhárgava Purána.

Palm leaves-Telugu Character.

The last portion of a work described as one of the Upapuránas or minor Puránas. This portion relates the incarnations of the conch, mace, Chakra, &c. of Vishnu as persons—it is in fact a Vaishnava work, and includes the history of Rámánuja, the reformer of that branch of the Hindu religion, who flourished in the twelfth century.

XX.—The Himavat Khanda of the Skanda Purána.

Paper-Devanágari Character.

A description of the holy places in the *Himálaya* mountains from the *Skanda Purana*: pages 371.

XXI.—The Brhamottara Section of the Skanda Purana.

- a. Paper Devanágari Character.
- b. Palm leaves-Telugu Character, 8 Chapters.

This Section describes the merit of worshipping Siva, illustrated by a number of legendary tales.

XXII.—Sahyadri khanda.

- a. Paper-Devanágarí Character, the 1st part.
- b. Paper-Devanágarí Character, the 2d part.
- c. Palm leaves-Nandinága: i Character.
- d. Palm leaves-Nandinágarí Character.
- e. Palm leaves-Telugu Character, last part.

This is called a portion of the Sanatkumára Sanhitá, a part of the Skanda Purána: it contains

the legendary history and description of the Malabar Coast or the Parasuráma kshetra.

XXIII.—Kāsi Khand.

- a. Palm leaves-Nandinágarí Character, 80 Sections.
- b. Palm leaves-Nandinágari Character, 20 Sections.
- c. Palm leaves-Telugu Character, 40 Sections.
- d. Palm leaves-Telugu Character, 13 Sections.

An extensive portion of the Skanda Purana, giving a very full account of all the places of sanctity at Benares, and a vast number of legends inculcating the worship of Siva. When complete, it comprises 100 Sections, in two parts or books.

XXIV.-Káliká Khanda.

Palm leaves-Nandinágarí Character.

A portion of the Skanda Purána relating the exploits of the Goddess Kálí.

XXV.—Sankara Sambhava.

- a. Palm leaves-Telugu Character.
- b. Palm leaves Grandham and Telugu, incomplete.

A portion of the Siva Rahasya, said to be a part of the Sanhitá of the Skanda Purána: it relates the birth of Kártikéya and his various exploits, the marriage of Siva and Párvati, the sacrifice of Daksha, and direction for various rites and acts in honor of Siva and his consort. The work is in 216 Sections: Manuscript a. 296 pages. Manuscript b. contains from Section 32 to 50.

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XXVI.—Sivatatwa Sudhánidhi.

Palm leaves-Telugu Character.

A Chapter on the worship of Siva, called part of the Malayáchala section of the Skanda Purána.

XXVII.—Súta Sanhitá.

Palm leaves-Telugu Character.

A collection of Saiva doctrines and legendary illustrations, especially according to the Yoga practices, collected from and forming part of the Skanda Purána: it is in five or six Sections, viz; The Siva Máhátmya khanda, Manayoga khanda. Muktiyoga khanda, Yajna Vaibhava khanda, and Brahma Gítá, the last is sometimes divided into the Brahma Gítá and Súta Gítá.

XXVIII.—Lakshmináráyana Samváda.

Palm leaves-Telugu Character.

The dialogue of Lakshmi and Náráyana, part of the Skanda Purána, comprising accounts of various forms of worship, &c. as communicated by Vishnu to Lakshmi, 29 Sections.

XXIX.—Vratávali.

Palm leaves—Telugu Character.

A collection of religious observances, according to the ritual of the Bhavishyottara Purána.

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XXX.—Rámáyana Máhátmya and Táraka Brakmá Mantra Máhátmya.

Paper-Telugu Character.

Two Sections of the Brahmanda Purana: in the former the excellence of the story of Rama is described as preparatory to the initiation of the votary who becomes a follower of Rama by the communication of his Mantra, the virtues of which are explained in the latter of these sections.

XXXI.—Bhágavat Dwádasa khanda.

Palm leaves-Nandiná arí Character.

Part of the twelfth Chapter of the Bhagavat.

XXXII.—Jaimini Bhágavat.

Palm leaves-Nandinágarí Character.

A poem on the adventures of Krishna attributed to the Muni Jaimini.

XXXIII.-Kásímukti Prakásiká.

Paper-Devanágari Character.

A collection of *Pauranic* and other texts, on the efficacy of Kasi or Benares for the procuring of final emancipation.

XXXIV.—Bhakti retnávalí.

Paper—Devanágari Character.

An exposition of the principal texts of the Sri Bhágavat which recommend the preferential worship of Vishnu.

XXXV.—Bhugola Sangrahz.

Paper-Devanágarí Character.

The description of the universe from different Puránas.

XXXVI - Mathurá Setu.

Paper-Devanágarí Character.

A description of Mathura and its environs, as places of pilgrimage, proved by extracts from the various *Puránas* by *Ananta Déva*.

XXXVII.—Vishnu Rahasya:

Paper - Devanágarí Character.

A portion of the Vasishtha Sanhitá, declared by Súta to the Saints, giving an account of the creation and periods of the world, and the preeminence of Vishnu, with his worship, according to the Madhwáchari sect of Vaishnavas.

XXXVIII.—Nava grahapûjá Paddhati.

Palm leaves-Telugu Character.

Prayers and forms of worship addressed to the nine planets on various occasions, compiled chiefly from the *Puránas*.

XXXIX.-Kalpakhanda.

Palm leaves-Telugu Character, incomplete.

A compilation from the Bhavishyottara, Skanda, and other Puránas, of the forms of prayer and worship to be addressed to various deities.

XL.—Jambudwipa Nirnayam.

Palm leaves-Telugu Character.

A description of Jambudwipa from the Bhishma Parva of the Mahábhárat.

XLI.—The Bála and Ayodhya kándas of the Rámáyana.

Palm leaves-Nandinágarí Character.

The first and second books of the Rámáyana, from the birth of Ráma to his exile from Ayodhyá.

XLII.—Rámáyana Balakánda.

Palm leaves-Nandinágarí Character.

The first section of the Rámáyana.

XLIII.

Palm leaves-Grandham Character-

The two last sections of the Rámáyana.

XLIV. — Uttara Rámáyana.

Palm leaves—Telugu Character.

The last or supplementary Chapter of the Rámáyana, containing the history of Ráma, after the defeat and death of Rávana, his return to Ayodhyá, his exposure of Sítá, the birth and discovery of his sons, and the death of Lakshmana and himself.

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XLV.—Rámáyana Sangraha.

Palm leaves-Telugu Character.

An abridgement of the Rámáyana compiled by Narain Pundit, son of Trivikrama Pundit Achárya.

XLVI.—Rámáyana Vyákhyána.

Palm leaves-Telugu Character.

A commentary on two sections, or the Bála Kínda, and the Ayodhya Kánda of the Rámáyana by Annawan Tiruwarighan a Vaishnava Pundit.

XLVII.-Rámáyana Bála Kánda Vyákhána.

Palm leaves-Telugu Character: incomplete.

A commentary on part of the first book of the Rámayana by the same author as the last.

XLVIII -- Mahábhárat.

- a. Sabhá Parva 2d. Book.
- b. Aranya Parva 3d ditto.
- c. Drona Parva 7th ditto.
- d. Kerna Parva 8th. ditto.

Palm leaves-Telugu Character.

This is a very incomplete copy of the great Poem. Manuscript c. also only comprises the story of Nala? and Manuscript d. the latter section.

XLIX.—Máhabhárat.

- a. Palm leaves-Grandham.
- b. Palm leaves-Grandham.

Several sections of the Mahabharat. Manuscript

a contains the Gada, Sauptika, Aishika, Sri, Asramávása, Mausala, Maháprasthána, and Swergárohana being the last Parvas of the Poem. Manuscript b. contains the Rájá Dherma of the Sánti Parva.

L.—The Tirthayáira Vernanam of Pulastya, from the Máhabhárat.

An account of various holy places, and the efficacy of Pilgrimage, communicated by the sage *Pulastya* to *Bhíshma*.

LI.-Máhabhárata Pancha Reina.

Paper-Devanágarí Character.

The five gems of the Máhabhárat or portions of that work of peculiar sanctity; these are

- 1. Bhagavat Gita, the dialogue between Krishna and Arjuna, translated by Wilkins and Schlegel.
- 2. Vishnu Sahasra náma the thousand names of Vishnu repeated by Bhíshma to Yudhishthira, a portion of the Sánti Parva or section.
- 3. Bhíshma stava Rújá Stotra. The royal paney-gric of paneygrics, the praises of Krishna pronounced by Bhíshma.
- 4th. Anusmriti The reminding of the instructions of Náreda by Krishna in the forms of meditation proper to secure divine felicity.

5th. Gajendra mokshanam. The liberation of the celestial elephant who praised Vishnu, from the gripe of the equally superhuman crocodile after a struggle of a thousand divine years: they were in fact two Gandhabas or Quiristers of heaven, Háhá and Húhú condemned to these forms by a curse of of the Saint Devala, whom they had offended by ridiculing his indifference to their songs. These are all sections of the Santi Parva or twelfth section. The same volume contains, the Pándava Gitá, a series of Stanzas in honor of Vishnu attributed to different Gods and Saints, which, with the preceding tracts, forms a sort of manual in great credit with the Vaishnava Sect.

LII.—Pándava Gítá.

Palm leaves-Karnáta Character.

A collection of Stanzas in praise of Krishna, from the speeches of the five Pándavas.

LIII. - Máhabhárata Jarasandha Badha.

Paper. - Devanágari Character.

The death of Jarasandha, part of the Sabhá

Parwa or second book of the Máhabhárat.

LIV.-Vishnu Sahasra Náma.

Palm leaves.—Nandinágarí Character.

The thousand names of Vishnu, from the Maha-bharat.

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LV.-Mahábhárata Vyákhyána.

Palm leaves .- Telugu Character.

A commentary on the obscure passages that occur in the first, third, fourth and fifth Parvas of the Mahabharat, by Yajna Varayana.

LVI.—Harivansa Krishna lila.

Palm leaves .- Telugu Character.

- a. Containing 54 Sections.
- b. Ditto 58 ditto.

The life of Krishna as narrated in the last or supplementary Section of the Mahabharat.

MAHATMYAS.

The Puránas contain short notices of the principal Tirthas or places of peculiar sanctity, and occasionally give detailed accounts of those of more than usual holiness, as Benares, Gaya, Mathura, and others. In imitation of this example, and with the interested purpose of accrediting different temples, Legends have been very extensively fabricated, relating to the circumstances under which each acquired its sacred character, and illustrating the advantages of worshipping at its shrine. has been especially the case in the South of India, where every pagoda has its Sthala or Local Purana, or Mahatmya Legendary account of its Sanctity or Greatness. These are invariably stated to be extracts or sections from different Puránas, in which however they will be sought in vain, never having formed a part of In some instances indeed the original works. they exceed in bulk the size of the work from which they are professedly extracted. Although referred very indiscriminately to different Puránas, the far larger portion are said to belong to the Skanda Purána, a preference easily accounted for, as that Purána no longer exists in an entire form. It is in fact made up of detached sections, of uncertain denomination and extent, and therefore readily admits of any additions.

1.—Agniswerá Máhátmya.

Palm leaves .- Grandham Character.

Legend of a shrime dedicated to Siva at Terukatupalli, south of the Caveri: from the Brahmada Purána.

II.—Anjanádri Máhátmya.

Paper.—Devanágarí Character.

Account of the Anjana mountain, the place where Hanumán, it is said was born: a mountain in Mysore called in the country Hanumad Malei, Hanumán is named Anjaneya after Anjaná his mother. Said to be from the Brahmánda Purána.

III.—Anantasayana Máhátmya.

Palm leaves.—Nandinágarí Character

Account of a place in Travancore sacred to Vishnu sleeping on the Serpent: the temple is situated, it is stated, at Padmanábhapur: the work is a section of the Brahmánda Purána.

IV.—Arjunapura Máhátmya.

Palm leaves - Karnáta Character.

Account of a shrine in Canara from the Brahmánda Purána.

V.—Arjunapura Máhátmya.

Palm leaves. - Grandham Character.

Legend of a shrine dedicated to Siva as Arjuneswara, or the Lingam set up by Arjuna, on the North bank of the Vegavatí, the Viaha, river that runs near Madura. It is called a portion of the Agni Purána.

VI.—Adi Chidambara Máhátmya.

Palm leaves - Grandham Character.

Legend of a shrine of Siva on the South of the Vegavati in the Madura district, considered as the original Chidambara: extracted from the Saiva Purána.

VII.—Adipura Máhátmya

Palm leaves - Grandham Character.

Legendary account from the Brahmánda Purána of a shrine sacred to Siva in the West of Conga or Coimbatore.

VIII. - Adi Retneswara Máhátmya.

Palm leaves - Grandham Character.

Legendary account, from the Brahmavaivartta Purána, of a shrine dedicated to Siva near Madura.

IX —Indraprastha Máhátmya.

Paper-Devanágarí Character.

The virtues of *Indraprastha* or ancient Delhi as a place of pilgrimage, and of other places in its vicinity, as declared by *Saubhari* a *Muni*; hence it forms part, of his *Sanhita*.

X.—Indrávatára Kshetra Máhátmya.

Palm leaves-Telugu Character.

Legend of a place sacred to *Indra* in the Carnatic, said to be from the *Skanda Purana*.

XI.—Airāvata Kshetra Māhātmya,

Palm leaves - Grandham Character,

Legendary account of a holy place on the bank of the Caveri, where Indra is supposed to have performed penance, and erected a number of Lingas, to expiate the crime of killing Vritrásur: he also recovered here the life of Airávata his elephant who had fallen senseless before a Linga which he had endeavoured to overturn, by propitiating Siva: the legend is said to be a chapter of the Brahmottara khanda of the Skanda Purána.

XII.—Kathoragiri Máhátmya.

Palm leaves-Telugu Character.

A portion, it is said, of the Brahmánda Purána giving an account of the Kathora hill, a place of pilgrimage between Arunáchelam and Trichanapali, a shrine of Siva.

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XIII.—Kadambavana Máhátmya.

Palm leaves-Grandham Character.

Account of a grove on the South of the Kaveri sacred to Siva: an extract from the Skanda Purána.

XIV.—Kadalipura Máhátmya.

Palm leaves-Telugu Character.

Legendary account of a city named Kadali, on the bank of the Krishna, near Srisaila: in 25 sections, said to be from the Padma Purána.

XV.—Kapila Sanhitá.

Palm leaves - Nandinágarí Character.

A legendary work attributed to the Muni Kapila, descriptive of the four holy places in the province of Utkala or Orissa, viz. Jagannatha, Bhuvaneswara, Konárka and Jajipur.

XVI.—Kamalichala Máhátmya.

Palm leaves-Karnáta Character.

Legend of a shrine of Gopála Swámi in Canara, near Govardhan Parvat.

XVII - Kamalálaya Máhátmya.

Palm leaves-Grandham Character.

Legend of a place dedicated to Siva at Trivalúr in Tanjore; from the Skanda Purána.

XVIII.—Kalasakshetra Máhátmya.

Palm leaves-Nandinágari Character.

An account of a holy place in Karnátaka sacred to Kártikeya, a section of the Skanda Purána.

XIX.—Kánteswara Máhátmya.

Palm leaves-Telugu Character, incomplete.

Legendary account of a place dedicated to Siva, a portion of the Sahyádri khanda of the Skanda Purána.

XX.—Kámákshi Vilása.

Paper-Telugu Character.

Account of the form of Durgá worshipped at Kanchi, from the Lalitopákhyán in the Brahmánda Purána.

XXI.—The Kartika Mahatmya.

Paper-Devanágari Character.

The efficacy of rites performed in the month Kartik (October, November,) the tract is called a section of the Sanatkumára Sanhitú, a portion of the Skanda Purána, it was communicated verbally by the Sun to the Bálakhilyas, the pigmies.

XXII.—Kálanjara Máhátmya.

Paper - Devanágari Character.

A description of the hill and holy place Kálanjara, or Callinger in Bundellkhand, communicated by Siva to Párvatí, from the Padma Purána.

XXIII - Káveri Máhátmya.

Palm leaves-Telugu Character.

The legendary account of the Káverí river, said to be a section of the Agni Purána, but in reality not belonging to that work: it is of considerable extent, comprising 103 sections and forming a Manuscript of 400 pages: it is supposed to be communicated by Agastya to Harischandra, and is chiefly filled with the popular stories relating to Ráma and Krishna.

XXIV.—Kumárakshetra Máhátmya.

Palm leaves-Nandinágarí Character.

A legendary account of a place sacred to Kártikeya, on the Malabar coast in Tuluva: it is called a section of the Skanda Purána.

XXV.-Kumbhakona Máhátmya.

Palm leaves-Grandham Character.

Legendary account of Kumbhakona near the Káveri, the old capital of the Chola kings, and a shrine of Vishnu, from the Bhavishyottara Purána.

XXVI.—Kumbhási kshetra Máhátmya.

Palm leaves - Telugu Character.

Legend of the shrine of Koteswara, in Southern Canara.

XXVII.—Krishna Máhátmya.

Paper-Telugu Character.

Legendary account of the Krishná river, from the Skanda Purána.

XXVIII.—Kedáreswara Máhátmya.

Palm leaves-Grandham, incomplete.

Legendary account of a Lingam near Kánchi, but it is very imperfect.

XXIX.—Kesara Máhátmya.

Paper-Devanágarí Character.

An account of the holy place Kesara, a place in Saundi, Canara, also called Bakulakshetra.

XXX.—Koteswara Máhátmya.

Palm leaves—Kanára Character, imperfect.

Legend of Koteswara, a shrine of Siva on the Canara coast to the North of Condapur.

XXXI.-Konárka Máhátmya.

Palm leaves-Nandinágarí Character.

A legendary account, compiled from various Puránas of the Temple of Konárka, or the Black Pagoda in Orissa, it is accompanied by a short gloss in the Uriya language.

XXXII - Kshirini vana Mahatmya.

Palm leaves - Grandham Character.

Legendary account of a shrine sacred to Siva in a cluster of Asclepias bushes, on the South of the Kaveri, said to have been the seat of Vasishtha's penance in a former age, the place is known by the local name of Teruvadatura. The account is called an extract from the Brahmottara khanda of the Skanda Purâna.

XXXIII.—Gaya Máhátmya.

Paper—Devanágari Character.

The legendary account of Gaya, in Behar, from the Váyu Purána.

XXXIV.—Garúráchala Máhátmya.

Paper -Telugu Character.

Legendary account of the mountain of Garura, from the Brahmavaivartta Purana: the shrine is somewhere in the Rajamundry Sircar.

XXXV.-Gokerna Máhátmya.

Palm leaves-Telugu Character.

Account of Gokerna, a celebrated shrine of Siva as Mahabaleswara, on the Coast of North Canara: a section of the Skanda Purána.

XXXVI.—The Gautami Máhátmya.

- a. Paper-Devanugari Character.
- b. Ditto-Telugu Character.

The description of various places of pilgrimage, communicated by *Brahma* to *Nareda*: the Manuscript a consists of 102 sections, Manuscript b. of 45.

XXXVII.—The Gostani Máhátmya.

Paper - Devanágarí Character.

An account of the five sacred pools or springs at Srirangam, called Gostani, from their fancied resemblance to the udder of a cow, said to be from the Váyu Purána.

XXXVIII.—The Ghatikáchala Máhátmya.

- a. Paper—Devanágari Character.
- b. Palm leaves-Telugu Ditto.

Legendary description of the Ghatika mountain near Chitore, west of Madras, where a temple is erected to Nrisimha or Vishnu in that form. It is called a section of the Brahmavaivertta Purána. Manuscript a is incomplete wanting the first ten sections, b. consists of those sections.

XXXIX,—Ghritasnáneswara Máhátmya.

Palm leaves - Grandham Character.

Legend of a shrine of Siva as the Linga bathed

with Ghee, on the northern bank of the Caveri, it is usually called Tilasthala: the account is said to be an extract from the Bavishyottara Purána.

XL.—Chitrakúta Máhátmya.

Paper-Devanágari Character.

The description of Chitrakuta a hill in Bundel-khand, said to be from the Adi Ramayana. (The same volume contains the Vetala Panchavinsati, and Bhoja Prabandha.)

XLI.—Chidambara Máhátmya.

Palm leaves-Grandham Character.

Legend of the celebrated temple of Chidambares-wara or Chillambaram, 36 miles south of Pondickeri. It is a temple of Siva, and the reputed site of the hermitage of Vyághrapáda an inspired Grammarian, and of Patanjali, an incarnation of the serpent Sesha and first teacher of the Yoga: in latter times it is celebrated as the final residence of Mánikya Vásagha, and other characters of note in the traditions of the South: the legend is said to belong to the Skanda Puránas.

XLII.—Tápastirtha Máhátmya.

Palm leaves-Grandham Character.

Legendary account of a wood dedicated to Bhairava called Bhairaviya Vana, in which the city

ealled Tapastirtha, stands, containing a shrine sacred to Siva, the wood is situated on the banks of the Caveri: the legends are from the Skanda and Brahmavaivertta Puránas.

XLIII.—Talpagiri Máhátmya.

Paper-Telugu Character.

Account of a sacred hill dedicated to Vishnu on the banks of the Pennar not far from Tripeti.

XLIV.—Tungabhadra Máhátmya.

Palm leaves-Nandinágari Character.

A legendary account of the Tambhudra River in the Peninsula, and its source in the Swetagiri or White mountains, a section of the Brahmanda Purana.

XLV.—Tungasaila Máhátmya.

Paper-Telugu Character.

Legend of the temple of Siva, and holy spot of Tungusaila or Korkonda in the Rajmundry district.

XLVI.—Trisiragiri Mahatmya.

Paper.-Telugu Character.

Legendary account of the hill of Trisira or Trichanapali, an outwork of Lanká in the days of Rávana under charge of a demon-named Trisíras, killed by Ráma: from the Skanda Purána.

XLVII.—Trisúla Puri Máhátmya.

Palm leaves-Grandham Character.

Legendary account of Trisúla Pura, a shrine of Siva, as the God armed with the Trident, it is also called Punnaga kshetra, and Káleswara kshetra, it is described as two Yojanas, south of Madura: from the Skanda Purána.

XLVIII.—Dakshinakáli pura Máhátmya.

Paper.-Telugu Character.

Legend of a temple dedicated to Káli at Sivagunga.

XLIX.—Durgá Mákátmya.

- a. Paper-Devanágari Character.
- b. Palm leaves-Nandinágarí Character.

The celebrated section of the Márkandeya Purána, describing the exploits of Durgá, and her destruction of various Asurs. This book is very generally read, especially in the temples of the Saiva faith. Brahmans are retained for its daily perusal at such places: it is more generally known in Bengal as the Chándí Páth from Chándí another appellation of Durgá, or it is also called Saptasati, containing 700 Stanzas. (This belongs mo re correctly to the class of Puránas.)

L.-Nandigiri Máhátmya.

Palm leaves-Telugu Character.

The legendary account of Nandigiri or Nandidroog in Mysore, where there are a celebrated temple of Siva and the sources of five Springs, the northern Pinakini, (Pennar) the southern Pinakini, the Chitravati, the Kshiranadi (Palar) which flows out of the mouth of the figure of Nandi cut in the rock, and the Arkavati. It is called a section of the Brahmanda Purána, the manuscript is very incomplete beginning, with the 81st section.

LI.—Nágatirtha Máhátmya.

Palm leaves-Karnáta Character,

Account of a holy spot in the vicinity of the Siva, the supposed site of hostilities between Garura and the Nágas or Serpents.

LII.—Niladri Máhátmya.

Paper-Devanágari Character.

Legendary account of Jagannath, in which Súta is the narrator: the Níládri is blue mountain in Orissa.

LIII.—Panchánanda Máhátmya.

Palm leaves-Grandham Character.

Legend of a shrine of Siva at Teruvayaru, near Tanjore, from the Brahmavaivartta Purána.

LIV.—Padmakhanda.

Palm leaves-Telugu Character, incomplete.

The opening of a supposed section of the Brahmanda Purána.

LV.—Payini Máhátmya.

Palm leaves—Telugu Character.

Legendary account of a temple and shrine of Kartikeya, near Palankote, on the Malabar Coast, said to be a chapter of the Pushkara khanda of the Padma Purána.

LVI.—Pápaghni Máhátmya.

Paper.—Telugu Character.

The virtues of *Pápaghni*, one of the five streams that are said to rise in *Nandi Durga*; it appears to be the same as the *Dakshina Pinákini*: an extract from the *Váyu Purána*.

LVII.—Pápanásana Máhátmya.

Palm leaves-Grandham Character.

Legend of Pápanásana, a shrine dedicated to Vishnu, south west of Kumbhakona, and south of the Caveri, it gives name to a district of some extent: the legend is said to be from the Brahmanda Purána.

LVIII.—Pinakini Máhátmya.

- a. Paper-Devanágari Character.
- b. Ditto-Telugu Ditto.
- c. Ditto-Ditto.

Legend of the Pinákini or Pennar River, which rises from the Nandi Droog, or mountain, and derives its name from Pináka the bow of Siva, in commemoration of his killing Dhúmásura with that weapon on the bank of the stream: said to be from the Brahmánda Purána.

LIX.—Purushottama kshetra.

- a. Paper-Devanágari Character.
- b. Palm leaves Nandinágarí Character.
- c. Paper-Nandinágari Character.

Legendary account supposed to be given by Jaimini, of Purushottama kshetra or Jagannátha from the Utkalakhanda of the Skanda Purána, in 44 sections.

LX.-Pushpavana Máhátmya.

Paper-Telugu Character.

Legendary account of a grove or wood situated in the vicinity of the two last places: said to be a section of the *Brahmavaivartta Purána*.

LXI.—Perala kshetra Máhátmya.

Palm leaves-Telugu Character.

Legend of Perala kshetra, a shrine of Vishnu in the south of the Peninsula on the sea shore, the import of the word seems to be little known. Quere, if it has any relation to the Paralia of the classical geographers.

LXII.—Paumpá Máhátmya.

Paper—Devanágari Character. Palm leaves—Telugu Character.

An account of the holy place or pool named Paumpa, on the borders of the Tambhudra, near Anagoondy where Virúpáksha, a form of Siva is worshipped it is called a part of the Hemakúta section of the Skanda Purána, and besides the virtues of the Kshetra, contains at considerable length the legend of Harischandra.

LXIII.—Prayána Puri Máhátmya.

Palm leaves-Grandham Character.

Legendary account of a place sacred to Siva, north of the Caveri, it is also called Terupayani, from the Skanda Purána.

LXIV.—Prasanna Venkatoswara Máhátmya.

Plam leaves-Grandham Character.

Legend of a shrine of Vishnu on the bank of the Caveri, west of Sriranga, extracted from the Bhavishyottara Purána.

LXV.—Phullaranya Mahatmya.

Palm leaves-Grandham Character.

Legend of a grove named after a sage named *Phulla*, it is situated on the sea shore, and is said to be not far from *Rameswar*, it is a *Vaishnava* shrine. The account is said to be extracted from the *Agni Purána*.

LXVI.—Brahmáranya Máhátmya.

Palm leaves-Grandham Character.

Legend of the forest of Brahma, a wood upon the southern side of the Caveri sacred to Siva, the place is also called Shendela sthala, or the Sandal. Soil: from the Sthána khanda of the Brahmavaivartta Purána.

LXVII.—Bháva Náráyana Máhátmya.

Paper-Telugu Character.

Legendary account of a form of Vishnu, worshipped at Panur in the Guntore Sircar.

LXVIII. -Bhima Khanda.

Paper-Telugu Character.

Account of the Linga Bhimeswara at Dracheram in the Rajamundry district: the work is called a portion of the Skanda Purána.

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LXIX.—Bhuvaneswara Máhátmya.

- a. Palm leaves-Nandinágarí Character.
- b. Palm leaves Nandinagari Character.

Legendary account of the holy place called Bhu-vaneswara in the province of Orissa.

LXX.—Bhramarambakshetra Máhátmya.

Palm leaves-Telugu Character.

Account of a shrine on the Canara Coast, dedicated to a form of *Durgá*.

LXXI.-Mangalagiri Máhátmya.

Paper-Telugu Character, incomplete.

Legendary account of the shrine of Narasinha Swami as Vishnu, on the hill Mangalagiri in the Gantur district.

LXXII.—Manimantapa Máhátmya.

Paper-Telugu Character.

An account of a shrine of Krishna Swámí, at the villa ge Manapalur in the Venkatagiri district.

LXXIII.—Mayurapura Máhátmya.

Palm leaves-Grandham Character.

Legendary account of Mayurapura, or the Mayura or Peacock hill, where Kumara having killed a Demon, transformed him into the peacock, on which

prises a shrine of Kartikeya. The narrative is called an extract from the Siva Purana.

LXXIV.-Mallipura Máhátmya.

Palm leaves-Telugu Character.

An account of Mallá a city so named in the northern Circars, it is described as a section of the Brahmánda Puróna.

LXXV.-Mádhavi Vana Máhítmya.

Palm leaves-Grandham Character.

Legend of a Madhavi grove sacred to Siva at Tirukarukawur South of the Kavéri from the Skanda Purana.

LXXVI.—Mayakshetra Máhátmya.

Paper-Devanágari Character.

A description of the holy places in the *Himálaya* at *Mayapurí* or *Haridwar*.

LXXVII.—Muktikshetra Máhátmya.

Palm leaves-Grandham Character.

This, Legend is also called the Vakuláranya Máhátmya, and is said to be a section of the Brahmavaivarta Purána: the place is situated south of the Caveri, near the Varanadri mountain, and Sukhini river.

LXXVIII.—Muktichintámani Máhátmya.

Palm leaves-Nandinágarí Character.

Legendary account of the virtues of of Jagannátha Kshetra, compiled from various Puránas.

LXXIX .-- Yudhapuri Mahalmya.

Palm leaves-Grandham Character.

Legendary account of Yudhapur or Terupurur, in the Vriddháchalam district: it is said to have been the site of Kanwa's hermitage and his setting up a Linga there. The account is ascribed to the Skanda Purána.

LXXX — Ríjagriha Máhátmya.

Paper-Telugu Character.

A Legendary account of *Rájagriha*, the ancient capital of Magadha or Behar, the ruins of which are still visible, not far from the city of Behar on one side and Gaya on the other.

LXXXI.—Rúdrakoti Máhátmya.

Paper-Telugu Character.

Account of a temple of Siva on a hill near Mahábelipur from the Bhavishyottara Purána.

LXXXII.—Linga Máhátmya.

Paper-Devanágarí Character.

A conversation between Siva and Uma, respecting different holy places and the virtues of eightyfour Lingams, said to be part of the chapter on Avanti, of the Skand: Purána.

LXXXIII.—Loháchala Máhátmya.

Paper - Devanágari Character.

Legend of the Loháchala mountain in the Sondur country N. W. of Mysore: a Temple of Kártikeya or Kumára swamí stands here, whence its sanctity, the legend is also called Kumára Máhátmya.

LXXXIV.—Vakuláranya Máhátmya.

Palm leaves - Telugu Character.

A Legendary account, said to be an extract from the Brahma-vaivertta Purána, of a sacred place near Conjeveram.

LXXXV. - Vatatírthanátha Máhátmya.

Palm leaves-Grandham Character.

Legendary account of a shrine of Siva as a Linga set up by Vata Muni on the banks of the Kaveri, an extract of the Skanda Purina.

LXXXVI.—Vadarivana Máhátmya.

Palm leaves-Grandham Character.

Legend of a Vadari grove situated on the Southern part of the Kaveri, a shrine of Siva as Kamaleswar, extracted from the Saiva Purána.

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LXXXVII.—Valkalakshetra Máhátmya.

Palm leaves-Telugu Character.

The Legendary account of a sacred tract in the South of India, said to be in Cochin or Travancore, called an extract from the *Brahmánda Purána*.

LXXXVIII.—Vánaravíra Máhátmya.

Palm leaves - Telugu Character.

Legendary account of a place in the vicinity of Madura, supposed to be the place to which the monkies fled through fear of Rávana, said to be a section of the Skanda Purána.

LXXXIX.—Bánavási Máhátmya.

Paper—Devanágarí Character.

An account of Bánavási in the Peninsula, one of the secondary holy cities, and the same with the Banavasi of Ptolemy: the tract is said to be part of the Sahyádri chapter of the Sanatkumára Sanhitá or section of the Skanda Purána.

XC.-Varáha Máhátmya.

Paper—Telugu Character.

The Legendary description of a shrine of Vishnu as Varáha at Tiruvindi or Trividi in the Carnatic. It is called a section of the Vámana Purána.

XCI.—Virajákshetra Máhátmya.

Palm leaves-Nandinágarí Character.

Legend from the Brahmánda Purána of the Virajakshetra, the country 5 Cos round Jajpur in Orissa, on the bank of the Vaitaraní, where a form of Durgá is worshipped.

XCII.—Vilwavana Máhátmya.

Palm leaves-Telugu Character.

Account of a sacred grove on the Vegavati near Madura dedicated to Siva as Kálesa; from the Saiva Purána.

XCIII.—Viswakerma Máhátmya.

Paper - Telugu Character.

A portion of the Nágarakhanda of the Skanda Purána describing the origin of Viswakerma and the descent of various artificer castes from him.

XCIV.—Buddhipura Máhátmya.

Palm leaves-Grandham Character.

A section of the Brahmánda Purána, giving an account of a Saiva shrine, West of Tanjore, named usually Podalur.

XCV.—Vriddhakáveri Máhátmya.

Palm leaves-Grandham Character.

The legendary account of the old *Kaveri* at its junction with the Sea: it is south of the present river three *Yojanas*.

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XCVI.—Venkatáchala Máhátmya.

Palm leaves - Telugu Character.

A collection of texts in praise of the Deity worshipped at Tripeti.

XCVII.—Venkatáchala Máhátmya.

- a. Palm leaves-Telugu Character.
- b. Palm leaves-Telugu Character.
- c. Palm leaves-Telugu Character.

The Legend of *Venkata* hill at *Tripeti* in the Carnatic, a very celebrated shrine of *Vishnu* as *Venkateswara*: it consists of a series of extracts from various *Puránas*.

Manuscript a. contains 77 sections, manuscript b. contains 30 Ditto.

XCVIII.—Venkateswara Máhátmya.

Paper-Telugu Character.

A collection relating to the shrine of Venkateswar a at Tirupeti, professedly from various Puránas.

XCIX.—Satasringa Mahat. Antahgangá. Máhátmya.

Palm leaves-Telugu Character.

Account of Satasringa, a hill, and Antahgangá

a sacred spring near Colar in the Mysur country. Siva is worshipped at a temple here, and the Ganges is supposed to communicate with the spring under ground at particular periods.

C.—Sambhala Mâhátmya.

Paper-Nandinágarí Character.

The legendary account of Sambhala or Sumbhelpur in Gondwana, from the Skanda Purána.

`CI.—Sambhugiri Máhátmya.

- a. Palm leaves-Telugu Character.
- b. Palm leaves-Karnáta Character, incomplete.

Legendary account of Sambhugiri the hill of Sambhu or Siva in Harkar in the Canara country: it is called a section of the Skanda Purána and comprises 14 chapters.

CII-Siva Kanchi Máhátmya.

Palm leaves-Telugu Character.

An account of the holy city Kanchi or Conjeveram, or that portion of it which comprises the Shrines of the Saiva faith, or those of Ekmáranátha and Kámákshí, beside other forms of Siva and Párvati. The work is a collection from different Puránas.

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CIII.—Siva Gangá Máhátmya.

Paper-Telugu Character.

Legendary account of Siva Gangá in the Tanjore country from the Brahmánda Purána.

CIV.—Suddhapuri Mahatmya.

Palm leaves-Telugu Character.

The Legend of Suddhapuri or Teruparur, a place in the Trichanapali district, sacred to the god Subrahmanya, the work is called a section of the Sankara Sanhitá of the Siva Rahasya of the Skanda Purána.

CV.—Sri Goshthi Máhátmya.

Palm leaves-Grandham Character.

Legend of a place dedicated to Vishnu on the southern side of Caveri, upon the bank of a small stream called Manimukta and east of Vrishabha mountain; the legend is said to be from the Brahmánda and Brahmavaivertta Puránas.

CVI.—Sriranga Máhátmya.

Paper-Telugu Character.

Palm leaves - Grandham Character.

Legend of the temple of Srirangam on the Caweri from the Brahmánda Purána.

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CVII.—Sriranga Máhátmya.

- a. Palm leaves-Grandham Character.
- b. Paper-Grandham Character.

A much more voluminous account than the preceding, from the Garura Purána.

CVIII.—

CIX.—Sristhala Máhátmya.

Palm leaves-Grandham Character.

Account of Sristhala near Madura, a shrine of Siva; from the Skanda Purána.

CX.—Swetagiri Máhátmya.

Paper-Telugu Character.

Account of a shrine of Vishnu in the southern part of the Coromandel Coast, built on a hill by a king named Sweta, a section of the Padma Purána.

CXI.—Sankara náráyana Máhátmya.

Palm leaves - Karnáta Character.

Legend of a joint shrine of Siva and Vishnu, in the country below the Ghats near Candapur.

CXII.—Sarvapura Kshetra Máhátmya.

- a. Paper-Telugu Character.
- b. Paper—Telugu Character.

Legendary account of Sarvapur, a holy place

in the Rájámahendri Sircar, from the Brahmavaivertta Purána.

CXIII - Sinháchala Máhátmya.

Paper-Telugu Character.

Account of a temple of Vishnu on the Sinhachala or Lion Mountain near Vizagapatam, from the Skanda Purana.

CXIV.—Siddharangakalpa.

Paper - Telugu Character.

An account of the deities, shrines and holy places of the several enclosures, approaching to the summit of Sri Sailum: it is called a part of the Parvata khanda of the Skanda Purána.

CXV.—Sundarapura Máhátmya.

Palm leaves-Grandham Character.

Account of Sundarapur a town said to be called commonly Nullar, situated on the south bank of the Kaveri, and a shrine of Siva as Sundareswara: it is said to be extracted from the Bhavishyottara and Brahmanda and Garura Puránas.

CXVI.—Sundaráranya Máhátmya.

Palm leaves-Grandham Character.

Legendary account of a sacred grove on the Kazweri, from the Brahmanda Purána.

CXVII.—Subrahmanyakshetra.

Palm leaves-Karnáta Character.

Legendary account of a holy shrine sacred to Kártikeya in south Canara, just below the Ghats that separate it from the low country: an extract from the Skanda Purána, in four sections.

CXVIII.—Setu Máhátmya.

Palm leaves-Grandham Character.

Account of the celebrated temple of Rámeswara or Ramisseram, a small island between Ceylon, and the Coromandel Coast, the shrine of a Lingam said to have been erected by Ráma on the spot, where he made the Setu or Bridge over the Sea: an extract from the Skanda Purána.

CXIX.—Somatirtha Máhátmya...

Palm leaves-Karnáta Character.

Account of a Saiva shrine on the Canara coast at Bidur or Pindapuri from the Skanda Purána.

CXX.—Hastagiri Máhátmya.

- a. Palm leaves-Telogu Character.
- b. Ditto Ditto.

A description of the merits of Hastagiri or Vishnu kanchi, part of Conjeveram, a place of great sanctity in the Carnatic, forty-eight miles west of Madras, where Vishnu is worshipped as Varada Raja or the Boon-bestowing monarch: the work in 97 sections is called a portion of the Brahmanda Purána.

CXXI.—Hálásya Máhátmya.

Palm leaves-Telugu Character.

A work descriptive of the sixty-four sports of Sundareswara, the tutelary divinity of Madura, in the Peninsula: it is said to be a portion of the Skanda Purána. Though full of absurdities, it contains some valuable historical matter in relation to the Pandyan kings.

CXXII.—Hemeswara Máhátmya.

Palm leaves-Telugu Character incomplete.

Legend of a shrine dedicated to Siva as the golden Linga near the city of Tanjore, upon the Nila rivulet; from the Skanda Purána.

CHERITRAS

OR

Historical and Traditionary Records.

I.-Kataka Rájá Vansávali.

Palm leaves-Nandinágari Character.

A genealogical account of the princes of Cuttack, beginning with Yudhishthira and other princes, supposed to have ruled over all India: the account is a modern and meagre list, being compiled in the year of the Kali age 4920, or seven years ago: the compiler's name does not appear.

II.—Chaitanya Charanímrita.

Palm leaves-Nandinágarí Character.

The life of Chaitanya, the founder of the Gosains of Bengal, who worship Krishna as Jagannáth, chiefly, together with his mistress Rádhá. Chaitanya was born in A. D. 1484, and after an ascetic life spent principally in the worship of Jagannáth, at the celebrated shrine in Orissa, he disappeared, it is said miraculously, about A. D. 1527. According

to his followers he was an incarnation of Krishna, but he appears to have been a simple fanatic, instigated by Adwaitánand and Nityánand, two Brahmans of Santip r and Nadiya, to give a fresh impulse to the Vaishnava faith, and establish them, and their descendants, as the hereditary priests. Chaitanya himself leading a life of celibacy, whilst they were householders. Their posterity in Bengal still hold the character of teachers of the sect: some other families, descended from Chaitanya's early disciples, are established chiefly at Mathura and Vrindavan. The work is in Bengali, but at least half of it consists of Sanscrit texts from the Bhágavat and other Vaishnava works.

111 - Chola Charitra.

Paper-Devanágarí Character.

A legendary account of sixteen Chola Princes; said to be a section of the Bhavishyottara Purana: See a further notice of the Princes here mentioned, under the Chola Máhátmya and other works, in the Tamul language.

IV.—Tuluvanáda Utpatti.

Palm leaves-Telugu Charecter.

Account of the origin of the Tuluva country or northern Canara, said to be part of the Sahyádri Khanda of the Skanda Purána.

V.—Devánga Cheritra.

Palm leaves-Telugu Character.

A legendary account of the origin of the weaver cast in the Dekhin, as related by Súta to Saunaka. According to the legend, Devánga was an emanation from the body of Sadásiva, when that deity anxiously meditated how the newly created races of beings in the three divisions of the universe were to be clothed. The Muni being thus born, received from Vishnu the fibres of the stem of the lotus that grew from his navel, and being supplied with a loom and other materials by the Demon Máya, he fabricated dresses for all the gods, the spirits of heaven and hell, and the inhabitants of the earth. By the latter he was made king of Amodapattan: from the former he received in estimable gifts; and two wives; one the daughter of Sesha the great Serpent, the other the daughter of Súrya or the Sun.

Devánga had three sons by the daughter of Súrya and one by the daughter of Sesha: the latter conquered Surashtra: the former succeeded their father at Amodapur, when they were attacked by a number of combined princes, overthrown and reduced to a miserable condition, in which they were glad to maintain themselves by the art of weaving, which they had learned from their father, and thus gave rise to the caste of weavers. This reverse of fortune originated in an imprecation denounced by the nymph Rembhí on Devánga for being cold to her advances, in punishment of which she declared he should be reduced to a degraded condition. The favour of Sadásiva averted the curse from Devánga but it took effect on his posterity. The Legend is said to be an extract from the Brahmánda Purána.

VI.—Madhwácharya Vijaya.

Palm leaves-Nandinágarí Character.

The Triumphs of Madhwa, the founder of a sect of Vaishnavas in the 12th century. He was born in Tuluva in A. D. 1199, and is supposed to have been an incarnation of Sesha. The chief temples of this sect are on the Canara Coast: that established by the founder is at Udipi. This account of Madwa's success in refuting other sects is by Náráyan, Pundit, the son of Trivikrama.

VII.—Mayúravermá Cheritra.

Paper Devanágari Character.

A legendary account of Mayúravermá, and other Sovereigns of the Kadamba race; who ruled on the Canara Coast. The founder of the Kadamba family, who reigned at Jayanti or Banavassi, was born of a drop of the perspiration of Siva, which fell upon a Kadamba tree.

He had three eyes, and from this circumstance, and the place of his birth, was named Trine-After him, the Princes in regular tra Kadamba. succession were Madhukeswar. Mallináth and Chandravermá. The last had two Sons, one called also Chandravermá the other Purandara. The former of these had two wives, one of whom when pregnant, he left in a temple at Vallabhipur, where she was delivered of the subject of this legend, who was named Mayura or Sikhi, (Peacock) vermá, from his eating whilst an infant the head of a Peacock, to which form a worshipper of Siva had transmigrated with the boon that whoever ate the head should become a king. Chandraverma having died in retirement, and Purandara being childless, Mayuravermá became king of He here obtained 'the sword sharpness, the shoes of swiftness and garment of invisibility,' and the exploits he performed with the aid of these, constitutes the bulk of the tract. It is also recorded that he was the first of his race who brought Brahmans from the North to the Western Coast, and established them at Banavassi. He was succeeded by his Son, another Trinetra Kadamba, by whom colonies of the Brahmans introduced by his father, were distributed in Haiva and Tuluva, and especially at the shrine of Siva at Gokerna, which he rescued from a Chandala prince.

This work places the Kadamba dynasty after the

common Pauránic dynasties of the Kali age. In other tracts current in the Dekhin, the Kadamba is inserted in the midst of them, or antérior to the Maunas and Yavanas, whose residence is transferred from Kilakila in the Puránas, to Anagundi, in the local traditions. (See Buchanan's Mysore, 3, 111.) This is egregious blundering or worse, and is intended to place the origin of the Kadambas, nearly 1500 years before the Christian graff Inscriptions of the family are found however as late, as the 12th century after Christ, and it seems likely that the tradition current in some parts of the south, that Mayúravermá lived about 1000 years ago, or in the 8th or 9th century is not far from the truth.

VIII.-Mista

Paper-Bengali Character.

An account of the different families of the Bengal Brahmans of the first order, their descent and alliances: by Dhruvananda misr, attributed to the period of Ballal Sen.

IX.—Mairávana Cheritra.

Palm leaves.—Grandham Character.

The story of Hanuman's rescuing Ráma and Lakshmana from his captivity by Mairávana, a demon, allied to Ráoana: it is said to be a part of the Jaimini Bhárata.

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X.— Yáchaprabandha.

Paper-Telugu Character.

Panegyrical account of Yácha, a prince of the Venkatagiri country, the founder of the royal dynasty that ruled there; by Tripurántaka, son of Bhatta páda.

XI.—Rájávansávali.

Palm leaves.

The names of the kings of Videha and Ayo-dhyá from the Puránas.

XII.—Vijayapur kathá.

Paper-Devanágarí Character.

A short account of Vijayapur or Beejapur, and its Mohammedan sovereigns.

XIII.-Víra Cheritra.

Paper—Devanágarí Character.

A history of Sáliváhana, interspersed with various legends and fables.

XIV.—Sankara Vijaya.

Palm leaves-Nandinágarí Character.

The Triumphs of Sankara, an account of Sankara Achárya, the Vedánta reformer and his disputations with other sects: it consists of 32 sections in the form of a dialogue between

Vijnána kanda, and Chitvilás, both called pupils of Sankara: the latter is the narrator.

XV.—Sankara Vijaya.

Palm leaves-Telugu Character.

A work on the same subject as the last, by Anandagiri.

XVI.—Sáliváhana Cheritra.

Paper-Devanágari Character.

A legendary and fabulous history of Sáliváhana, by Siva Dás.

XVII.—Sarva Desa Vrittánta Sangraha.

Paper—Devanágarí Character.

A history of part of Akber's reign, by Mahesa Thakkur.

LITERATURE.

Poetry, the Drama and Rhetoric,

I.—Raghu Vansa.

- a. Palm leaves-Nandinágarí Character.
- b. Palm leaves-Telugu Character, incomplete.
- c. Palm leaves-Telugu Character, incomplete.
- d. Palm leaves-Karnáta Character, incomplete.
- e. Palm leaves-Mahratta Character, incomplete.

The family of Raghu, a poem on the ancestors, and exploits of Ráma. Manuscript b. has a comment by Mallináth. The text, with a prose interpretation, has been printed in Calcutta.

II.—Mágha Kávya.

- a. Palm leaves-Nandinágarí Character.
- b. Palm leaves-Telugu Character.
- c. Palm leaves-Telugu Character.
- d. Pa'm leaves—Telugu Character.
- e. Palm leaves-Grandham Character.

A poem on the death of Sisupála by Mágha. The Manuscripts are all imperfect. This work

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with a copious comment by Mallináth has been published in Calcutta.

III.—Naishadha.

- a. Palm leaves-Telugu Character incomplete.
- b. Ditto Ditto

The loves of *Nala* and *Damayanti*, as related by *Srihersha*. Manuscript a. contains the two first sections only, and b. part of the first.

IV.—Bhatti kávya.

Palm leaves-Telugu Character.

The history of Ráma, in verses chiefly intended to illustrate the rules of Grammar. Bhatti is supposed to be the author's name.—An Edition with the comments of Jayamangala, and Bharata malla has been printed in Calcutta.

V.—Gítá Govinda.

Palm leaves-Telugu Character.

The songs of Jayadeva, translated by Sir William Jones.

VI.—Amru Sataka.

Paper-Telugu Character.

A cento on amatory subjects, attributed to Sankarácharya, when he animated the dead body of king Amru in order to qualify himself for

disputation with the wife of Madana Misra on erotic Subjects: with a comment.

VII.—Kishkindhya Kánda.

Palm leaves-Telugu Character.

The fourth book of the Rámáyana detailing Ráma's adventures in the forest after the loss of Sita.

VIII.—Uttara Rámáyana.

- a. Paper-Devanágarí Character.
- b. Palm leaves-Telugu Character.

A supplement to the Rámáyana, continuing the adventures of Ráma and Sítá after their return to Ayodhyá.

IX.-Vairágya Sataka.

Paper-Devanágarí Character.

Stanzas on the subjugation of the passions and indifference to the world, attributed to Bhartrihari the brother of Vikramáditya, with a commentary by Dhanasára.

X.—Sringára Sataka.

Palm leaves—Telugu Character.

A poem on love by Bhartrihari the brother of Vikramáditya, published with the other Satakas or Centos of the same at Serampore.

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XI.—Bhartrihari Sataka Vyákhyá.

Palm leaves-Nandinágarí Character.

A commentary on the three centos of Bhartrihari: the text has been printed at Serampore.

XII.—a. Ráma Gita Govinda. b. Váni Bhúshana.

- 1. A set of amatory verses applied to Sitá and Ráma, like those on Rádhá and Krishna, and by the same author Jayadeva.
- 2. A short treatise on Prosody by Dámodara.

XIII.—Megha Dúta Tíká.

Palm leaves--Telugu Character incomplete.

Part of a commentary on the Cloud Messenger of Kalidása, by Mallináth.

XIV.—Sarvamánya Champu.

Palm leaves-Telugu Character.

A mixed poetical account of the war between Futteh Sinh and Chanda Saheb of Arkat.

XV.—Sárngdhara Paddhati.

Palm leaves—Telugu Character.

A collection of verses on various subjects by different authors, collected by Sårngdhara the son of Dåmodara and grandson of Råghava Deva,

who was minister to Hammira, the Sakambhari prince who reigned at Chitore, in the 13th century.

XVI.—Prasanga Retnávali.

Palm leaves-Telugu Character.

A Poetical work containing stanzas on various subjects by Pattu bhatta. The collection is of a very miscellaneous description, and comprises stanzas on moral and social duties, rules for particular ceremonies, and personal conduct, sketches of character, and descriptions of persons and places, in a brief, flowery, and obscure style. The 77th chapter contains short accounts of celebrated Princes from Vikramáditya to Sinha Bhúpah or Sarvajna Sinha Nayudu a petty prince originally of Kanakagiri, who extended his power over part of the Rájámahendri district and made Pithapur or Peddapur his Capital. The list includes some of the Chola and Pandyan Princes, Vishnu Verddhana of Rájámahendri, Mádhava Vermá of Anumakonda. Vellála Raya, Dhola'samudra, Hammira prince of Chitore, Alla ud din of Delhi, Ahmed Shah of Calburga, Ráma deva of Devagiri, Pratápa Rúdra of Warankal, Erungala of Curgode, several of the Vijayapur princes, some of the Reddywar family of Condavir, and the author's patron. has one or two verses, as of the latter, the author says;

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"The Bees (Shatpadas or Six-footed) that visited the tree of heaven, returned with the same number of feet with which they went, but all those who came on two feet to Sinha Bhúpa, shall return with six—(i. e. on elephants or horses.)

The king Sinha Bhúpa is attended by dancing girls, whose beauty is as splendid as gems, by sons of a disposition soothing as sandal, and by sovereigns of exalted characters."

The rest is apparently much in the same puerile style.

The author was a Brahman of the Vadhula tribe, an inhabitant of the endowed village of Kákámránipuri, about 50 cos from Masulipatam: the date of the work is Saka 1338 or A. D. 1416.

XVII.—Sivatatwa Retnákara.

Palm leaves - Telugu Character.

A poetical miscellany; in some respects rather a Purána than a poem: containing a description of the creation and of the universe, of the divisions of Jambudwipa and revolutions of the planets. It gives an account of the birth of Básaveswara, the founder of a particular form of the Saiva faith, of diseases and poisons, medicines and antidotes, virtues of drugs, and charms, and conversion of metals into gold, and closes

with a description of the court of Virabhadra Raya, of juggling, poetry, the drama, elephants, horses, &c. It is held in some estimation in the south of India. It was the work of various Pundits in the court of Basvapa Naik, a Raja of Bedonaur in the 17th century of Sáliváhana composed by his order, and thence ascribed to him.

XVIII.—Saundarya Lahari Vyákhyá.

Palm leaves-Telugu Character.

A commentary by Malla Bhatta on the poetical praises of Devi by Sankara Achárya.

XIX.—Harihara táratamya.

Paper-Telugu Character.

A cento of verses in honour of Siva, both in his own form and as Vishnu, by Rámeswara Adhwara Sudhímani.

XX.-Kákutstha Vijaya.

A poetical description of the victories of Ráma, the descendant of Kakutstha, by Valli Sástri.

XXI.—Chamatkára Chandriká.

Paper-Telugu Character.

A poetical and panegyrical account of Sinha Bhúpála, a petty Raja of the zemindari of

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Pithapur, in the Rajmundry district, by Vis-weswara káli. See No. XVI.

XXII.—Sáliváhana Sataka.

Paper.-Telugu Character.

A collection of verses on various subjects in Prákrit, attributed to Sáliváhana; with a commentary in Sanscrit by Pitámbara.

XXIII.—Chátu Sástra.

Palm leaves-Grandham Character.

A collection of moral and philosophical stanzas.

XXIV.—Ganesáshthaka.

Palm leaves.—Telugu Character.

A series of verses or hymns in praise of Ganesa.

XXV.-Kávya Sangraha.

Palm leaves-Telugu Character.

Loose leaves, containing portions of various poetical works, but chiefly sections of Magha.

XXVI.-Kávya Sangraha.

Palm leaves—Telugu Character.

Loose leaves, with parts of the Nalodaya and other poems.

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XXVII.—Kádambari.

Palm leaves - Telugu Character.

A series of tales in highly polished or poetical prose, by Bána or Vána Bhatta: this writer is considered cotemporary with the Kálidása of Bhoja's court, and is one of those noticed in the Bhoja Prabandha: the Kádambari is an unfinished work.

XXVIII.—Champu Rámáyana.

- a. Palm leaves-Telugu Character: imperfect.
- b. one kanda, Ayodhya k: incomplete.
- c. Palm leaves-Grandham Character.
- d. Ditto

Ditto; incomplete.

e. Ditto

Ditto.

A history of Ráma, written in mixed prose and verse: the first six cantos are usually attributed to Bhoja and Kálidás as a joint composition: manuscript a. calls the author Viderbha Rájá: the seventh and last canto was added by Lakshmana Súri.

XXIX.—Champu Bhárat.

Paper-Telugu Character.

An abridgement of the Bhárata in twelve Stavakas or sections, by Ananta Bhatta.

XXX.—Champu Bhárata Vyákhyánam.

Paper.-Telugu Character.

A commentary or abridgement of the Bhárata, by Nrisimhácharya.

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XXXI.—Sakuntalá Nátaka.

- a. Paper-Devanágari Character.
- b. Palm leaves Telugu Character.

The Drama of Sakuntalá; translated by Sir William Jones.

XXXII.—Sakuntalá Vyákhyána.

Paper-Devanágarí.

A commentary on Sakuntalá by Kátavema, son of Káta Bhúpa, minister of Vasanta, the Rája of Kumáragiri a place on the frontiers of the Nizam's country. Vasanta was himself the author, at least nominally, of a dramatic work entitled Vasantarájiya.

XXXIII.—Vikramorvasi.

- a. Palm leaves-Telugu Character.
- b. Ditto

Ditto.

c. Ditto

Ditto: damaged.

A drama on the loves of *Pururavas* and *Urvasî* by *Kálidása*, translated by H. H. Wilson, in his Hindu Drama.

XXXIV.-Málati Mádhava.

Palm leaves-Telugu Character; incomplete.

A Drama by *Bhavabhúti* described at length by Mr. Colebrooke, (A. R. X.) and translated in the Hindu Drama: the text is accompanied with a gloss.

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XXXV.—Bháva Pradípikí.

Palm leaves-Grandham Character.

A commentary on the Málati Mádhava by Tripurári Súri, the son of Párvatanátha Yajwá.

XXXVI.—Prabodha Chandrodaya.

Paper-Devanágarí Character.

The rise of the moon of Intellect. A metaphysical Drama, translated by Dr. Taylor. Manuscript incomplete.

XXXVII.-Mudrá Rákshasa.

- a. Palm leaves-Telugu Character.
- b. Paper-Telugu Character.

The seal of Rikshasa; a drama in seven acts, upon the subject of Chandragupta's succession, or the sovereignty of Sandrocotus: this is amongst the translations of the Hindu Dramas.

XXXVIII.-Murári Nátaka.

Palm leaves - Telugu Character.

A Drama in six acts, founded on the history of Rama, by Murari Misra: an account of it is given in the Hindu Drama.

XXXIX.—Sankalpa Suryodaya.

Palm leaves—Telugu Character.
Paper—Telugu Character.

A philosophical drama by Venkatanáth, sur-

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named Vedánta Achárya: he is said to have been contemporary with Mádhava Achárya.

XL.-Sudersana Vijaya.

Palm leaves-Telugu Character, defective.

A drama on the destruction of Paundraka, by the Chakra or discus of Krishna: taken from, the Bhágavat and dramatised by Srinivás Achárya.

XLI.-Vasantiká parinaya.

Palm leaves - Telugu Character; incomplete.

The marriage of Vasantiká, a wood nymph, with the deity Ahobaleswara: a drama intended to celebrate the form of Siva so called. It is the work of a Vaishnava priest, the founder of a celebrated religious establishment at Ahobala: his name or title was Srimat ch'hata-yati and he was especially venerated by Mukunda Deva, a Gaja-pati prince, who reigned in the 16th century: the author relates in his preface, that on one occasion the Raja put his shoulder to the pole of the priest's palankin as a mark of reverence.

XLII.—Sáreda Tilaka.

Palm leaves - Telugu Character.

A Drama of the class called Bhána; by Sankara: an account of it is given in the Hindu Drama.

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XLIII.—Dasa Kumára Cheritra.

- a. Paper-Telugu Character.
- b. Paper-Devanágarí Character.

Manuscript a. contains the four first chapters of the preliminary book, and Manuscript b. the rest of the series of narratives, composed by Dandi, giving the adventures of ten youths of princely extractions: an abridged translation, these stories is published in the Calcutta Quarterly Magazine.

XLIV.—Kathásarit Ságara.

Paper - Devanágarí Character: incomplete.

A large collection of fables, relating to Vatsa or his son Naraváhana, king of Kausambi, or told to them: the compilation was made by Somadeva Bhatta, a Cashmirian: an account of this work, and translations of some of the stories are published in the Calcutta Quarterly Magazine.

XLV.—Bhoja Prabandha, Vetála Panchavinsati.

Paper-Devanágari Character.

- 1. A. brief account of the visits paid by different poets to the court of *Bhoja*, prince of *Dhára*, with specimens of their composition.
- 2. A series of tales told by a Vetála or Demon to Vikrama: some of these may be found translated in the Asiatic Monthly Journal.

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XLVI.—Bhoja Prabandha.

- a. Palm leaves-Telugu Character; incomplete.
- b. Ditto Ditto.

The first of the last named works.

XLVII.—Sinhásana Dwátrinsati.

- a. Palm leaves-Telugu Character.
- b. Ditto Ditto.

A collection of tales of a popular character: they are narrated by the thirty-two images which supported his throne to *Bhoja R²ja*, and relate chiefly to *Vikramáditya* to whom the throne is said to have originally belonged.

XLVIII.—Yádavábhyudaya.

Palm leaves-Telugu Character, incomplete.

The history of Krishna by Vedantáchárya, a popular work in the Peninsula: the Manuscript contains the last 18 books, from the 7th to the end.

XLIX.—Kavikalpalatá.

- a. Paper-Devanágarí Character.
- b. Palm leaves-Telugu Character.

A system of rhetoric, compiled by Deves-

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wara, the son of Bhagadatta, chief minister to the prince of Malwa.

L.—Rasamanjari.

Paper-Devanágari Character.

A short work on amatory expression in writing, or the characters and sentiments which form the subject of poems on *Sringára* or love: two copies, one imperfect.

LI.—Rasamanjari Prakása.

Paper-Devanágarí Character.

A commentary on the work last described; by Nágara Bhatta.

LII.—Sáhitya Retnákara.

Palm leaves-Telugu Character.

A work on rhetoric, illustrated by stanzas comprising the substance of the Rámáyana, by Dhermasuri.

LIII.—Chitra Mimánsá.

Palm leaves - Telugu Character.

A work on rhetoric: incomplete.

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LIV.—Uddáharana Chandriká.

Palm leaves-Telugu Character.

An explanation of the examples illustrating the Kávya Prakása; composed by Vaidyanáth in ten Ullásas.

LV.—Rasa Taringini, Vritta Retnákara.

Palm leaves-Telugu Character.

In the first, the Rasas or emotions which are the object and effect of poetical composition, are described by Bhánu Datta, the son of Jagannátha, a Pundit of Mithila. The second work is incomplete, it is a treatise on Prosody by Kedára Bhatta.

LVI.—Pratápa Rudra yaso bhúshanam.

- a. Palm leaves—Telugu Character, complete.
- b. Ditto Ditto incomplete.
- c. Ditto Ditto incomplete.

A work on rhetoric, illustrated by panegyrical verses relating to *Pratápa Rúdra*, the prince of the *Kákateya* family, who reigned at *Warankal*, at the time of the Mohammedan invasion of the Dekhin: by *Vaidyanáth Upádhyáya*.

LVII.—Retnákára.

Palm leaves-Telugu Character.

A commentary on the preceding work, by Kuláchala Vedáchárya the son of Mallinátha.

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LVIII.-Kuvalayánanda.

a. Palm leaves-Telugu Character, complete.

incomplete.

Ditto Ditto

An expansion of the Chandráloka, a work on rhetoric by Jayadeva, by Apyáya Díkshita a celebrated writer, patronised at the court of one of the Vijayanagar princes, either by Krishna Ráya or Venkapatí Ráya in the beginning of the 16th century.

LIX.—Krishna Vijaya.

Paper .- Telugu Character.

A work on rhetoric by Rámachandra, illustrated by stanzas, giving the life and exploits of Krishna.

LX.—Bharata Sástra.

Palm leaves-Telugu Character, incomplete.

A work on Dramatic dancing and singing, agreeably to the rules of Bharata: it is said to be the work of Nandi, the attendant on Siva, and is the great authority of professional dancers and singers in the south of India.

LXI.—Pándarájá yaso bhúshana.

Paper-Telugu Character.

A work on rhetoric, composed under the patronage of *Pándarájá* a prince of Mysore, by *Nrisinha*: it is hence denominated, the ornament of *Pánda-rájá's* fame.

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LXII.—Saraswati kanthábharana.

Paper-Telugu; very incomplete-

A few leaves of an extensive work on rhetoric; attributed to Bhoja.

SCIENCE.

Astronomy and Astrology.

I.—Súrya Siddhánta Vyákhyánam.

Palm leaves-Nandinágarí Character, incomplete.

An explanation of the text of the Súrya Sid-dhánta, the celebrated work on Astronomy, attributed to the Sun, and communicated by him to Meya: the date and author of this work are still undetermined. (Colebrooke's Algebra Introduction XLIX.) The comment is the work of Mallikár-juna Pundit.

II.—Súrya Siddhánts.

Palm leaves-Telugu Character.

The first chapter of the Súrya Siddhánta, with a short Telugu gloss.

III.—Súrya Siddhánta Sabháshya.

Palm leaves-Nandinágarí Character.

The Súrya Siddhánta, with a commentary by Nrisinha, a native of Galgam in the Peninsula, who wrote in the beginning of the 17th century.

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VI.—The Goládhyáya of the Súrya Siddhánta.

- a. Palm leaves-Nandinagari Character.
- b. Ditto. Grandham Character, incomplete.

The section of the Sûrya Siddhanta, on the construction of the armillary sphere, with commentary: that of manuscript a. is by Mamma Bhatt.

V.—Súrya Siddhánta Prakása.

Palm leaves-Grandham Character.

The Sútras or Rules of the Súrya Sid-dhánta, with the gloss of Arya Bhatta: and the further explanation of some other writer in 16th century: the work comprises the Ganita, Kála Kriya and Goládhyáya Pádas.

VI.—Súrya Siddhánta Madhyamádhikam Vyakhana.

Palm leaves-Grandham Character.

A commentary on the middle or astronomical portion of the Súrya Siddhanta by Tammaya.

VII - Súrya Siddhánta Vyákhyá.

Palm leaves-Grandham Character.

A commentary on these eleven books of the Súrya Siddhánta.

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Madhya Graha,

Sphuta,

Chandra Grahana,

Súrya Grahana,

Chhedaka.

Grahayuddha,

Bhagagrahadi,

Udayástamána,

Sring onatta,

Páta,

Bhúgola.

The comment is by Yellaya.

VIII.—Siddhánta Siromani.

- a. Palm leaves-Nandinágari Character.
- b. Ditto Telugu Ditto incomplete.

The first Manuscript contains the ten last chapters or Geometry of the Siddhánta Siromani of Bháskara Achárya: the work is dated Saka 1072 or A. D. 1148.

1X.—Vrihat-Sanhitá.

- a. Palm leaves-Nandinágari Character.
- b. Ditto Grandham Character, imperfect.

The astronomical work of Varáhamihira, (Colebrooke's Algebra Introduction, XVI.) Manuscript b. has a commentary in Tamul.

X.-Vriddha Parásara.

Palm leaves-Telugu Character.

A system of astrology, atributed to Parásara, the father of Vyása.

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XI.—Vriddha Vasishtha Siddhánta.

Paper-Devanágarí Character.

A compendium of astronomy by the elder sage, denominated Vasishtha.

XII — Varáhamihira Sanhitá Vyákhyána, Súrya Siddhánta Sphutádhyáyana Vyákhyána.

Palm leaves-Grandham Character.

Two commentaries, the first by Kumáratanaya Yogi on part of the system of Varáhamihira, the second on the Sphuta chapter of the Súrya Siddhánta.

XIII.—Aryabhatta Vyákhyána.

Palm leaves-Grandham Character.

A commentary on the Kála Kriyá, and Goládhyáya pádas of the work of Aryabhatta.

XIV.—Jyotisha sangraha.

Paper-Devanágarí Character.

A tract by Kásináth, on the elements of astrology, incomplete.

XV.—Sarva Jyotisha sangraha.

Palm leaves-Nandinágarí Character.

A compilation on astronomical subjects, imperfect.

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XVI.-Jyotisha Sangraha.

Palm leaves-Telugu Character.

A selection of texts, descriptive of the planetary motions, aspects, influences, &ca: this is different from the similarly named work of Kásináth.

XVII.—Jyotisha Sangraha.

Palm leaves-Karnáta Character.

A different work from the last, but of a similar description.

XVIII.—Játakábharana.

Paper - Devanágarí Character.

A work on nativities by Dundi Ráj.

XIX.-Játaka Chandriká.

Palm leaves-Telugu Character imperfect.

A work on astrology in ten books.

XX.—Játakakalánidhi.

Palm leaves-Telugu Character.

A compilation from various astrological works.

XXI.-Játaka Sangraha.

Palm leaves-Telugu Character.

Two tracts on astrological subjects.

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XXII.—Versha Tantra.

Paper-Devanágarí Character.

A work on Astrology, especially lucky and unucky seasons and days, by Nilakant'ha.

XXIII.—Versha Paddhati.

Palm leaves-Nandinágarí Character.

An Astrological exposition of the influence of particular times of the year, by Kesava Achárya, with a commentary by Viswanáth, the uncle of Nrisinha, and author of various astrological commentaries.

XXIV.—Hora makaranda Uddáharanam.

Palm leaves-Nandinágarí Character.

Illustration by examples of the calculation of Nativities, agreeably to the system of the Súrya Siddhínta, by Viswanáth.

XXV.—Horasára.

- a. Palm leaves-Telugu Character.
- b. ditto ditto ditto.
- c. ditto Grandham ditto, imperfect.
- d. ditto Malayalam character.

Part of the Vrihat Játaka of Varáhamihira, the section on the Hora, or lucky or unlucky indi-

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cations, relating chiefly to nativities, journies, and weddings, see Colebrooke's Indian Algebra. Int. 45.

XXVI.—Kálachakra.

- a. Palm leaves-Telugu Character.
- b. Ditto

ditto, complete.

c. Ditto

ditto, incomplete.

An astrological work on planetary influence, consisting of miscellaneous texts.

XXVII.—Kálachakrádarsa.

Palm leaves-Karnáta Character.

Planetary revolutions with their astrological characteristics and consequences.

XXVIII.—Kála Vidhána.

Palm leaves-Telugu Character.

Regulation of auspicious and astronomical periods for the observance of religious rites, with a gloss in the Telugu language.

XXIX.—Kálámrita.

Palm leaves--Telugu Character, incomplete.

A treatise on the seasons, propitious for various rites and acts for marriage, tonsure, investiture, beginning and ending study, building a house, setting up an image, performance of

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funeral rites, agriculture and war, by Venkata Yajjula.

XXX.—Kálámritavyákhyána.

Palm leaves-Telugu Character.

A commentary on the preceding with the text; both by the same author.

XXXI.—Kálaprakása.

Palm leaves-Telugu Character.

Ditto Grandham Character, incomplete.

A work on propitious periods for religious observances and other acts, by Nrisinha; compiled from other authorities.

XXXII.—Patra Prakása.

Paper-Devanágari Character.

A set of astronomical tables constructed on the principle, laid down in the Súrga Siddhánta.

XXXIII.—Panchánga patra, &c.

Paper-Devanágari Character.

A short almanack prepared for the use of Akber, by Ramavinada. Almanacks are termed Panchángas from comprising five chief subjects, Tithis or lunar days, Nacshatras, lunar asterisms, Vára day of the week, Yoga and Karana, astrological divisions of the month and day.

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XXXIV .- Tithinirnaya.

Palm leaves-Nandinágarí Character.

A compilation descriptive of the ceremonies observable on particular lunar days, from various authors.

XXXV.-Sarvartobhadra chakra vyákhyána.

Paper-Devanágarí Character.

Palm leaves-Telugu Character.

An explanation of the rules contained in the Jaya Srivilás of Gokulnáth, for the construction and application of the Diagram called Sarvatobhadra, used for casting nativities and foretelling events.

XXXVI - Muhúrta Mártanda.

Paper-Telugu Character.

A work on astrological calculations by Kesava.

XXXVII.—Muhurta Ganapati.

Paper-Devanágarí Character.

An elementary work on astronomy and astrology, by Ráma Dása, imperfect.

XXXVIII.—Nakshatra phala.

Palm leaves-Karnáta Character.

Different astrological consequences of the aspects and situations of the lunar mansions.

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XXXIX — Phalabhága.

Palm leaves-Telugu Character.

An astrological work on planetary influence.

XL.—Sáragrahamanjari.

Palm leaves-Telugu Character.

A work on the calculation of nativities.

XLI.- Vaishnava Jyotisha Sástra.

Palm leaves-Telugu Character, incomplete.

A work on lucky and unlucky seasons, calculated astrologically by Náráyanu Bhatt.

XLII - Nilakanthi Vyákhyá.

- a. Palm leaves-Nandinágarí Character.
- b. Ditto Ditto.

An astrological work on nativities and planetary influence, of great popularity in Orissa; a commentary by Viswanáth accompanies Manuscript b.

XLIII.—Sarvártha Chintámani.

- a. Palm leaves-Telugu Character
- b. Ditto Ditto incomplete.
- c. Ditto. Grandham Character.

A work on astrology, and the effects of planetary influence, said to be by Venkata Serma.

XLIV.—Gocharanaphala.

Palm leaves-Telugu Character.

The influence of the planets during respective astronomical periods.

XLV.—Jyotisharetnamála.

Palm leaves-Telugu Character.

Astrological calculation of lucky and unlucky periods for different acts as sowing seed, building houses, &c. and the favourable and unfavourable events which befall nations in peculiar planetary combinations, and under the presidency of different heavenly bodies as Venus, Jupiter, &c. The work includes also a description of the cycle of sixty years, of the four Yugas, of the rules of intercalation, &c. by Sripatti Bhatta with a commentary.

XLVI.— Narapati Vijaya.

Palm leaves—Telugu Character.

An astrological work by *Padmákara Deva*, on the proper season for royal acts, as invasion, marriage, &c. according to a system of computation, made with different *Chakras* or mystical diagrams, of which a particular detail is given.

XLVII.—Kuhusánti.

Palm leaves - Telugu Character; incomplete.

The section of some astrological work, treating of

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the aversion of evils threatened by inauspicious conjunctions at the period of new moon.

XLVIII.—Daivajnokta Suchi.

Paper-Telugu Character.

Index to an astrological work entitled the Daivajna vilasa.

XLIX.—Swarodaya.

Paper-Telugu Character.

A work on omens, from particular respirations or sounds.

L.—Nakshatra Chintámani.

Palm leaves-Grandham Character, incomplete.

Account of the lunar mansions and their astrological influences.

LI.—Grahanádhikára.

Palm leaves-Grandham Character.

A work on eclipses of the sun, being an expansion of the rules of the Súrya Siddhánta; by Tamma Yajwa, in eight chapters.

LII - Vákyakarana Siddhánta.

Palm leaves - Karnáta Character.

Rules and examples of arithmetical calculations.

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LllI.—Ganita Sangraha.

Palm leaves-Karnáta Character.

A short system of arithmetic: the rules in Sanscrit, the explanation and examples in Telugu and Karnáta.

LIV.—Patiganita Tiká.

Palm leaves-Nandinágarí Character.

A commentary on the Lilávatí, or arithmetic of Bháskara, by Sridhara, a native of Mithila.

LV.—Laghugraha Manjari.

Palm leaves-Telugu Character.

A short treatise on planetary influence; by Madhusúdana.

GEOGRAPHY, &c.

I.—Trailokya Dípiká.

Paper-Devanágarí Character.

A description of the three worlds according to the doctrines the *Jainas*: this work is however chiefly confined to the geography of the earth.

II.—Bhugola Sangraha.

Paper-Telugu Character.

A collection of the geographical portions of various Puránas, as the Matsya, Kúrma, Márkandeya, Vishnu, Varáha, Narasinha, the Bhágavat and Rámáyana.

III.—Desanirnaya.

Palm leaves.—Grandham Character, incomplete.

Description of the Fifty-six Countries into which India is divided; said to be a portion of the Brahmánda Purána.

IV.—Silpa Sástra.

Palm leaves.-Karnáta Character.

A work on the construction of temples and images,

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with their appropriate prayers and mode of consecration.

V.—Silpa Sástra.

Palm leaves-Grandham Character, imperfect.

Part of a work on architecture, being a section descriptive of the construction of ornamented gateways, &c.

VI.—Silpa Sástra.

Paper-Telugu Character.

Directions for making images; with a Telugu gloss.

VII.—Ratna Paríkshá.

Palm leaves-Telugu Character.

A work on precious stones.

VIII.—Pancharátra Dípiká.

A work on the manufacture of images their dimensions and embellishment; by Peddanacharya.

IX.-Vástu Sástra.

Paper-Devanágarí Character.

Ditto.—Telugu Character.

A treatise on architecture, ascribed to Viswakermá, as communicated to him by Vrihadratha.

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X.-Vástu Vyákhyána.

Palm leaves - Telugu Character.

A collection of works on the seasons and ceremonies to be observed in erecting various edifices, attributed to Mánasára, Sanatkumára and Máya, with a commentary in the Telugu Language.

XI.—Vástu Vidhi.

Palm leaves-Telugu Character.

A work on the construction of buildings, but like all others of the class rather mystical than architectural; this is attributed to Viswakermá.

XII.—Vástu Sangraha.

Palm leaves-Telugu Character.

A work on architecture, erection of buildings and temples, and fabrication of images: a ritual as well as a manual attributed to *Viswakermá*, and explained by a gloss in the Telugu language.

XIII.-Vástu Sanatkumára.

A work of the same class as the preceding; ascribed to Sanatkumára, the son of Brahmá: with an occasional gloss in Telugu.

MEDICINE.

I.—Vaidyajivana.

Palm leaves-Nandinágarí Character.

A work in three sections, on the practice of medicine, by Rolamba Rájá.

II.—Vaidya grantha.

Palm leaves-Telugu Character, incomplete.

A section of a medical work, author unknown: it includes the description of the body, or anatomy, the treatment of women in child birth, and the symptoms and treatment of various diseases.

III.—Shadrasa Nighanta.

- a. Paper-Telugu Character.
- b. Ditto-Ditto entire;

A medical work on the properties of drugs and medicaments; in six sections.

IV - Chikitsá Sata Sloka.

Paper-Telugu Character.

A cento, treating of the cure of sundry diseases, with a Telugu comment.

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V.—Hara pradipiká.

Paper-Telugu Character.

A work on alchemy or mercury, and its combinations, explained by a comment in Telugu.

VI.—Vaidya Sangraha.

Palm leaves-Telugu Character.

A collection of medical formulæ, with an explanation in the Karnáta language.

*TANTRAS.

I.—Tantrasára.

Paper-Bengali Character.

The summary of the *Tántrika* system of religigious worship by charms and incantations: compiled by *Krishnínanda Bhattácharya*.

II.—Kalpa Tantra.

Palm leaves-Telugu Character.

An extensive work on the *Tántrika* worship of Siva and Durgá, in nine sections.

III.—Vratávali Kalpa.

Paper.—Telugu Character.

Directions for holding religious observances at particular seasons, in honour of Varalakshmi, Gauri, and other objects of Sákta devotion.

^{*} This and the three following divisions should have been included under the first general head of Religion and Philososphy, but were inadvertently omitted.

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IV.—Kávíndra Kalpa.

Paper - Devanágarí Character.

A collection of hymns and prayers addressed to various deities by Kavindrachárya, a Sanyási of the Saraswati appellation.

V.—Díkshá krama retna.

Palm leaves-Nandinagarí Character.

A work on the initiation of a disciple, and the successive ceremonies accompanying it: manuscript imperfect.

VI.—Mahálakshmí retnakosha.

- a. Palm leaves—Telugu Character; imperfect.
- b. Ditto Ditto ditto

A work on the worship of Mahálakshmí the Sakti of Vishnu, in various forms; and other female divinities of the same order, and the mantras sacred to them, the Diagrams on which they are to be invoked, &c. as described in a conversation between Umá and Maheswara.

VII.— Vantroddhára.

Palm leaves-Nandinágarí Character.

Directions for forming mystical diagrams: manuscript imperfect.

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VIII.—Lalitárchana Chandriká.

Palm leaves-Telugu Character, incomplete.

Rules of worshipping the goddess Lalitá, a form of Devi.

IX.—Satachandi Vidhanam.

Paper-Devanágarí Character.

The previous and concluding ceremonial to be observed, and prayers and mantras to be read, when the Chandi Máhátmya or exploits of Durgá, a section from the Markandeya Purána, is read a hundred times over, as an act of piety and adoration.

X.—Sarva Paddhati.

a. Palm leaves-Telugu Character: imperfect.

A ritual of prayer and worship, addressed to Siva and Durgá, in various forms.

XI.—Narapati jaya charyá.

- a. Palm leaves- Nandinágarí Character.
- b. Ditto Telugu Character, incomplete.

A work on the omens to be attended to by Princes as derived from particular sounds, or breathings, the combination and mystic meanings of letters, &ca: it is attributed to Bhoja, the king of Dhár, and is accompanied with a comment by Narihari.

SECTARIAL.

I.—Sivádwaitaprakásiká.

Palm leaves—Devanágari Character-

A tract to prove the unity of the deity in the form of Siva.

II.—Siva sahasranáma.

Palm leaves-Nandinágarí Character-

The thousand names of Siva, extracted from the Mahábhárat.

III.—Siva kavacha.

Palm leaves-Nandinágarí Character.

Invocations or prayers addressed to Siva, extracted from the Brahmottara chapter of the Skanda Purána.

IV.—Jnánárnava.

Palm leaves—Telugu Character.

Prayers and form of worship, addressed to Ma-havidya, and other forms of Durga.

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V.--Viswamaheswara matáchara.

Palm leaves - Karnáta Character, imperfect.

Ritual of a Saiva sect, a branch of the Lingavat.

VI.—Narakavedaná. Punarutpatti.

The punishments of guilt in hell, and subsequent regeneration agreeably to the doctrines of the Vaishnava sect.

VII.—Tantrasára Vyákhyána.

Palm leaves-Nandinágarí Character.

Exposition of a work by *Madhwáchárya*, explaining the rites to be observed in the worship of *Vishnu*, agreeably to the doctrines of the sect.

VIII.—Saptarshi Stotra.

Palm leaves-Nandinágari Character.

Seven stanzas in honor of Vishnu as Ráma, called the Hymn of the seven sages.

IX.—Krishnakarnámrita.

Palm leaves - Telugu Character.

A work on the supremacy of Krishna; with an exposition in Telugu, by Valagalapudi Pengaiah.

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X.—Krishnakernámrita Vyákhyána.

Paper-Telugu Character.

A commentary on the preceding, by Pápa Yellaya Suri.

XI.—Sriranga Stava.

Palm leaves—Telugu Character.

A collection of Hymns in honor of Sriranga, the form of Vishnu worshipped at Seringham on the Kaveri, said to have been presented by Ráma to Vibhíshana; it is partly a compilation from various Puránas, by Bhattiravar, a pupil of Venkata Achárya.

XII.—Parama purusha prárt'haná Manjarí.

Palm leaves—Telugu Character.

A collection of hymns and prayers addressed to Vishnu, and other deities by Rámachandra, the pupil of Ananda Tírtha.

XIII.—Bhágavat Samárádhaná vidhi.

Palm leaves - Grandham Character.

A work on the usages of the *Vaishnavas*, their distinguishing marks, &ca: it is said (no doubt untruly) to be a portion of the last part of the legislative work of *Parásara*.

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XIV.—Náreda Pancharátrágama.

Palm leaves.—Telugu Character.

A description of the ceremonies to be observed in the worship of Sakti, at the Vijaya dasami or Dasahara, as described by Náreda to Gautama.

MIMANSA.

I.—Adhikarana Málá.

Palm leaves-Telugu Character.

A work on the Púrva Mimansá system, or the explanation of the ritual of the Vedas, being a gloss upon the Sútras of Jaimini, the founder of this school; by Apyaya Dibshita.

SANKHYA.

I.—Sánkhya Chandriká.

Paper-Devanágarí Character.

A short treatise on the Sánkhya System of Philosophy, by Náráyana Tir'tha.

JAIN LITERATURE.

I.—Adi Purána.

- a. Sanscrit, Hála Karnáta Character, Palm leaves.
- b. ditto, incomplete: 25 Sections.
- c. ditto, ditto; the last portion.

The first Purána, or more correctly the first part of a collective body of legends, to which the Jainas have applied the term Purána. The compilation is ascribed to Jinasena Achárya, who is said to have lived in the reign of Vikramáditya, but who was probably much later. In the Purána. however, the interlocutors are Srenika the king, and Gautama the disciple of Mahávíra, who relates the formation of the present world, and the birth and actions of Vrishabha, the first Tirthankara or Pontiff, and Bharata the Chakravertti or universal Emperor, until the death or emancipation of both. According to this authority, Vrishabha was first born, &c. Mahabala Chabravertti, being instructed in the Jain doctrines, he was next born in the second heaven as Salitanga deva. next born as Vajrajangha, son of Vajrabáhu, king of Utpala katu, a city on the Sitodá, one of the rivers of Mahámeru. Having in this existence

given food to a Jain mendicant, he was born as a teacher of that faith named Arya. From thence he returned to the second heaven, as Swayamprabha deva, and was again born a prince, the son of the Raja of Sasini mahánagar, by the name of Suvedí. He again became a divinity as Achyutendra, presiding over the 16th Swerga or heaven. He was then born as Vajraníbhi, son of Vajrasena, king of Pundarikini nagar; having obtained great purity, he was born as Sarvárthasiddhi Deva, in a part of the upper world above the 16th heaven, and only 12 Yojans from the site of Moksha or final liberation. His next birth was as Vrishabha. the Tirthankara, the son of Nábhi, by Meru devi; king and queen of Saketa nagar. His incarnation was announced by the fall, morning and evening for six months, of three-hundred and fifty millions of precious stones. The goddesses Sri, Kri, Dhriti, Kirtti, Budhi and Lakshmi were sent by Devendra to wait on Meru Devi, during her pregnancy, and feed her with the fruit of the Kalpa, or all bestowing tree of heaven, and at his birth, Devendra and all the inhabitants of every division of the universe came to render homage. Devendra bathed the child with the contents of the Sea of milk. and gave him the name of Vrishabha. The saint had two wives, and a hundred children: for whose instruction, he invented all the arts and sciences. Thus, he taught dramatic poetry to his son Bharata,

amatory poetry to his son Báhubali, grammar to his daughter Brahmi, and arithmetic to his daughter Sundari; after this he withdrew to a life of abstract purity, which elevated him to the rank of a Jina or Tirthankara, and finally closed his existence in any chapter. The work comprises various doctrinal sections, as well as numerous legends, wholly peculiar to the sect. It is divided into 47 Books.

II.—Uttara Purána.

Sanscrit-Hála Karnáta Character, Palm leaves.

This is a continuation of the preceding, containing the narratives of the twenty-three Tirthankaras, down to Mahávira, and of the Chákraverttis Vásudevas, &ca. emperors and kings, to Srenika, king of Magadha. This part of the work includes some traditions, common to Pauranic fiction, as those of Parasuráma, Rámachandra, the Pándava, and Kaurava Princes, and Krishna: the outlines of these stories are much the same as usual, but there are important variations in the details. Krishna is styled a Trikhandádhipati, or Lord of three portions of the world, and he is the disciple of the Tirthankara Nemináth. The work consists of 76 sections.

III.—Chámunda Ráya Purána.

- a. Karnáta language and Character, Palm leaves.
- b. Ditto Ditto.

A collection of works, entitled Puranas, giving

an account of the sixty-three celebrated personages of the Jainas, or the twenty-four Tirthankaras, twelve Chakraverttis, nine Vásudevas, nine Suk-Vishnudwishas or foes of labalas, and nine Vishnu: most of these are familiar to Hindu mythology, and are specified in the vocabulary of Hemachandra, whence they have been particularised by Mr. Colebrooke, (As. Res. IX.) This collection is attributed to Chámunda Ráya, the minister of Rachamalla, king of Madura in the Dekhin, to whom the foundation of the Jain Establishment at Belligola, is ascribed; as detailed by Colonel Mackenzie and Dr. Buchanan, in the ninth volume of the Asiatic Researches. Chámunda Ráya, is said to have lived in the year 600 of the Kali age, by which is to be understood the period subsequent to the death of the last Tirthankara, or Verddhamána Swámi, variously computed as occurring 500 or 477 years anterior to the era of Vikramáditya, which would place this personage either 136 years before the Christian era or 77 years after it: a date altogether inadmissible although supported by an inscription. The Jain religion, appears to have grown out of the down fall of that of the Bauddhas about the eighth or ninth The following translations from the 14th section may be taken as specimens of the legendary literature of this sect.

"The Fourteenth or Ananta Tirthakara Purana."

Padmaratha the Arusu of Arishtapura, of Airávata Kshétra, in the Mudana Mandira, (or Eastern Meru,) in the Data Kishanda Dwipa, receiving religious instructions from Swayamprabha Jina, he became disgusted with the world, and transferring the Kingdom to his Son Ghanaratha, he adopted a penitential life, read thro' the eleven Angas, and contemplated the sixteen Bhávanas or meditations, he acquired the quality fitting him for becoming a Tirthakar: pursuing his religious penitence, he quitted his body, and was born in the Achyuta Kalpa in the Pushpottara Vimána as Achyutendra, with a life of twenty-two Ságaras, of the stature of there cubits, of subdued appetites, perfectly contented with his fate, with a knowledge penetrating as far as to the seventh lower world, he was enjoying the happiness of that world.

Afterwards Jayasyhma Dévi, the consort of Simhasena Mahd a a, of the Kasyapa Gotra, of the lineage of Ikshwaku, the ruler of Ayodhyapuram in the Bharata Kshetra of Jambu Dwipa, on the 1st day of the month Kartika, under the Star Revali, about break of day, saw the sixteen Dreams, and also that of the Elephant entering in at her mouth, which she mentioned to her consort, who was an Avadijnyáni, and getting the interpretations of them from him, she was happy, and Saudhermendra performing the happy ceremony of descending from Heaven on Earth, Achyutendra became impregnated in the womb of the Queen. At that time on the last Palla of ten Sagaras of the term of Vimala Kiritakar, when virtue had faded one-third, he was born on the 12th of the dark half of the month Jyeshia, under the Star, Revall, in the Pushpa Yuga, and saw Dhermendra performing the happy worship of being born in the world, and as the new born infant was born with Ananta Guyana, or illimitable wisdom, he called him Ananta Tirthakar, and returned to his residence: his life wasto continue for three millions of years, his stature 100 cubits

and his color golden: his childhood comprised a period of seven-hundred and fifty thousand years: his Reign continued for fifteen-hundred thousand, after which on a certain day seeing a Meteor fall, and considering that this life would be dissolved in the same manner, he became disgusted with the world, and Lokantika Deva gave him religious instruction, on which he transferred his kingdom to his Son Arinjaya, getting into the conveyance called sagaradatta, he went to the Sayetthuka Vana, performing six fastings, in company with 1000 Princes, he adopted a penitential life on the 12th of the dark half of the month Jyeshta, in the evening under the Star Revati, on which he acquired the fourth degree of knowledge, and on the next day went to Ayodhyapuri to beg, and Visshoka Nripa. of the colour of gold, granted alms, on which the five wonders were exhibited, and after 12 years had expired, in dumb contemplation, he obtained the Kevalajnyána under an Aswattha tree in the abovementioned garden, on the last day of the dark half of the month Chaitra, on the evening under the Star Revati; Saudherma Indra, performed the happy ceremony of becoming, a Kevalagnyúní, and giving him the 1008 virtuous names, he returned.

He had 52 Ganadharas from Jayadháma downwards.

1000 Purvadharas.

39,000 Sikshakaras.

4032 Avadijnyanís.

5000 Kevalis.

8000 Vicriurdis.

5000 Mana pariyagnyani.

2,00,000 Vadis.

1,08,000 Aryakaras from Survasi downwards.

2,00,000 Sravanas.

4,00,000 Srávakas.

Devas and Devis, without number.

Quadrupeds and Birds without number.

With all these, inculcating religious morals in the world for 12 years less than 7 hundred and 50 thousand years, in Arya Kshetra, after which coming to Sumeru Parvat, and leaving his Samopasaranam, and in company with 500 Munix remaining in the Prathama Yuga for one month, on the first quarter of the night, of the last day of the dark half of the month Chaitra, under the Star Revati, Ananta Bhattáraka obtained Beatitude, and Saudherma Indra performed the Pari Nirvána Kalyána Pújá, and dancing with happiness, he returned to his dwelling.

The Story of Suprabha the Baladeva and Purushotlama the Vásu-deva, the descendants of Srímad Anania Tírthakar.

Sushena, the king of Padmapura, in the Bharata Kshetra, in Jambu Dwipa, had 500 Consorts: the State Queen was called Priyananda Dévi, with whom he enjoyed every felicity. One day Chandrabhúshana, the Adhipati of Malaya Des, coming to this city from motives of friendship. saw the Queen, and fell deeply in love with her, and made use of every stratagem and carried her away with him. The king. (Sushena) became very much grieved at this misfortune, and said. I am really unfortunate, and have not performed any virtuous action: he then forsook the world, and after remaining some time thus, he went one day to Srevamsa Gunadhar, and obtained from him the state of an Ascetic, and performed the Penance of Simha-vicri'rita, and wishing as the accomplishment of his penance, that he might be re-born in his next birth, with so much beauty that he might be admired by all who saw him, and that there should be none to oppose his authority: remaining for one month in this state and with this wish, he quitted his body, and was born in the Suharrara Kalpam as a God (Deva) and enjoyed every felicity there for 18 Sagaras of years.

Afterwards Maha Bala, the Arasu of Anandapura in the Eastern Hemisphere of Jambu Dwipa, becoming disgusted with the world, went to Prajápálana Jaina, and obtained the rules of Asceticism from him, and performed the Penance of Simha-vicririta, and in the perfect state of a Sanyási quitting his earthly frame: he was born in the Sahasrára Kalpa, the pleasures and happiness of which world he enjoyed for 18 Sagaras of years.

Soma Prabha Raja, having descended from the Mahendra Kalpa, ruled over Dwaravatipatana, situated in the Bharata Kshétra in Jambu Dwipa, with a life of 42,000 years: his size was 90 yards length, his State Queen was called Jayavati, who on a certain night dreamt an auspicious dream: on the Bhadrapada Nakshatra, Maha Bala Cherra was born to her by the name of Suprabha, and to another of his Consorts named Sita, Susena Cherra, was born by the name of Purushottama, they were both surnamed, Baladeva and Vásudeva, the former was of a white color, and the latter of a blue color; they were each of the height of fifty yards, their lives were, to last for five-hundred thousand years, and they were ruling over the kingdom of their father.

In course of time Madhú Kaitabha, the king of Vardnasi Patana, in the Kásí Désa, sent word to them to become tributary to him, but they being unwilling to pay tribute, drove away the Ambassadors, whose Sovereign on hearing of the indignity they had suffered, assembled his army and came to give them battle: on meeting he flung his Chakra at Purushottama, which so far from hitting him, came and stood near him: Purushottama then picking up the Chakra in his turn, flung it at Madhu Kaitabha, who was slain by it: after which he became Adhiputi of three Khandas, and ruling over the Kingdom for some time, I'urushottama on his dissolution, leaving his body, his Soul went to Hell, but Suprabha after the

death of his brother being much grieved, went to Somaprabha Kevali, and received initiation from him, and acquiring the state of a Kevali, he obtained Beatitude. Mudhu Kuitabha, also after his death went to hell.

IV.—Sántinátha Purána.

Karnáta language and Character, Palm leaves.

An account of the birth, actions, and final emancipation of the sixteenth of the *Tirthankaras*, also a *Chakravertti* or universal emperor, by *Kamala Bhava*.

V.-Pushpadhanta Purána.

Karnáta language and Character, Palm leaves.

History of the ninth Jina, in his first life as Mahápadma, son of Padmanábha, and in his second as a prince and sage, by Gunaverma, who is considered to have been contemporary with Vira Velála Ráya, king of Dorasamudra.

VI.—Chaturvinsati Purána.

Tamul language and Character, Palm leaves.

An account of various Sovereigns, peculiar to the legendary history of the Jainas, who flourished contemporaneously with the twenty-four Jinas, as Vidyádhara, Mahábala, Vajrabáhu, Vajragarbha, Nábhi, Vrishabha, Bharata, Anukampana, Sripála, Samudravijaya, Srishena, &c. In three books, by Vírasoma Súrí.

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VII.—Harivansa.

Karnáta language and Character, Palm leaves, incomplete.

An account of the family and exploits of Krishna, with brief notices of the acts of the Kaurava and Pándava Princes. It differs from the Hari Vansa portion of the Mahábhárat in the arrangement of the subject it comprises, but the legends are the same as those in the Mahábhárat: by Mungarása.

VIII.—Nágakumára Cheritra.

Karnáta language and Character, Palm leaves, four Chapters.

Legendary account of a Prince of Mathura, named Nagakumára, represented as contemporary with Nemináth, the twenty-second Tirthankara, by Bahuvali kavi

1X.-Jivandhara Charitra.

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named Jivandhara, son of Satyandhara, king of Hemánga.

X.—Sanatkumára Cheritra.

Karnáta language and Character, Palm leaves.

Legendary history of a Prince named Sanatkumára, as supposed to be related by Gautama to Srenika: this personage is described as the son of Viswasená, king of Hastinapura, a Chakravertti, and saint: by Kumara Bammarasa.

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XI.—Bharateswara Cheritra.

Karnâta language and Character, Palm leaves.

Legendary history of Bharata, the son of Rishabha, the first Jain Emperor of India: by Retnákara Muni.

XII.—Manmatha Cheritra.

Karnáta language and Character, Palm leaves.

Account of *Pradyumna*, an incarnation of the God of love *Manmatha*, as the son of *Krishna* and *Rukmini*; as far as it extends, it conforms to the legends of the Hindus: by *Mungarasa*.

XIII.—Pújyapáda Cheritra.

Karnáta language and Character, Palm leaves.

Legendary history of Pújyapáda, a celebrated writer and grammarian, the author of the Kári-kávritti; a commentary on the aphorisms of Pánini.

XIV.—Jinadatta Ráya Cheritra.

Karnáta language and character, Palm leaves, six copies.

Legendary history of Jinadatta Ráya, who according to the testimony of inscriptions was king of Humbúja, in the Bednur country, in the beginning of the ninth century: by Brammaya kavi. Whatever might be expected from the preceding Cheritras, it might have been thought that this would have afforded something like historical in-

terest. It is however equally puerile with the rest. Although there can be no doubt that some of the personages, who are the subjects of these Jain legends, had a real existence, the circumstances ascribed to them are entirely the fancy of a late period, and relate little else than their birth, marriage, elevation to the throne, some imaginary feat of arms, their becoming the disciples of some of the Tirthakaras, their abandoning their power for a life of sanctity and their final emancipation. Thus, Jinadatta is described as the son of the Raja Sahakara, who marrying a new wife, conceives an aversion to his son, who becomes a voluntary exile: during his wanderings he founds the city of Paumbuja or Humbuja, and marries the nymph Padmávatí. He afterwards becomes king of his native city, and protects the Jain faith for a certain period, till his wife who was a Nágakanyá, or maiden of the serpent race, returns to Pátála, on which the king adopts the life of an ascetic, and after a period of abstract devotion, ascends to Heaven.

XV.—Kalpasútra.

- a. Sanscrit Language-Devanágarí Character.
- b. Paper-incomplete.

A translation and explanation of the Jaina Prákrit work, which contains the aphorisms of the sect, with the life of the last Tirthankara or Mahávira, see A. R. vol. IX.

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XVI.—Gomatiswara Pratishthá Cheritra.

Karnáta Language and Character-Palm leaves.

An account by Chandraya Kavi, of the erection of the image of Gomatiswara, by the king of Pandya, including some legends relating to the first Tirthankara and to Bharata, the first Chakravertti, the substance of the legend as relating to Gomatiswara, is given in Colonel McKenzie's account of the Jains, As. R. vol. IX.

XVII.—Samyaktwa Kaumudi.

- a. Karnáta Language and Character-Palm leaves.
- b. Tamul ditto ditto ditto.

A collection of tales overheard by *Uditodaya* Raja, as related by Arhaddása and his eight wives, the general purport of which is the adoption of the **Jain** faith by the narrators. By Mungarasa.

XVIII.—Dhermaparikshá.

Karnáta Language and Character-Palm leaves.

Account of a conversation upon the nature of the Hindu Gods, and the religious observances to be followed by the Jains, between two Vidyádharas, Manovega and Pavanavega, by Vratavilásí.

XIX.—Aparájita Sataka.

Karnáta Language and Character-Palm leaves.

A tract of 100 stanzas on the religious observances held in estimation amongst the Jainas, by Retnákara Amragalu.

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XX.—Jinamuni Tanaya Nitisira.

- a. Karnáta Language and Character.
- b. Another copy ditto.

The instructions delivered by a Jain teacher to his pupils on morality and religion, by Chandra kirtti-chitti, a native of Champa.

XXI.—Arádhananíti.

Karnáta Language and Character, Palm leaves.

The rules of religious and moral conduct, addressed to persons of the Jain faith, and of the Vaisya, the mercantile or agricultural class, by Chandra-kirtti.

XXII.—Dhermámrita Kathá.

Kernáta Language and Character, Palm leaves.

The philosophical and moral code of the Jains as related to Srenika by Gautama, the pupil and disciple of Verddhamána, the last Jina, consisting of eight injunctions and four prohibitions, viz.

- 1. To discard doubt.
- 2. To perform acts without expectation of advantage.
- 3. To administer medicine to a person of superior sanctity when ill.
 - 4. To have a steady faith.
 - 5. To cover or palliate anothers faults:

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- 6. To confirm the wavering faith of another.
- 7. To be kind to all of the same persuasion.
- 8. To convert others to the same belief.
- 9. Not to injure animal life.
- 10. Not to lie.
- 11. Not to steal.
- 12. Not to include in sensual pleasures.

By Digambara Dása.

XXIII.—Dwádasánuprekshá.

Kernáta Language and Character, Palm leaves.

An exposition of the Jaina doctrines regarding Jiva and Atmá or Life and spirit; under twelve considerations; by Brammaya Kavi.

XXIV.—Tatwártha Sútra Vyákhyánam.

Sanscrit Language, Grandham Character, Palm leaves.

An extensive exposition of the Jaina Doctrines as contained in the Tatwartha Sútra: the commentator is said to be Vira Munui.

XXV.-Agama Sangraha.

Sanscrit Language, Hala Kernata Character, Palm leaves.

The practical ritual of the Jainas being a collection of prayers and formulæ for different ceremonial observances, as the consecration of temples, the worship of the images of the Tirthankaras, &ca.

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XXVI -- Homavidhána

Sanscrit, Hála Kernáta Character, Palm leaves.

The mode of performing sacrifices with fire. By Brahma Súrí.

XXVII.—Laghu Sangraha.

Sanscrit, Hála Kernáta Character, Palm leaves.

A small ritual for oblations with fire to the nine planets, with directions for constructing the pits or holes in which the fire is prepared: by Brahma Súrí.

XXVIII.—Dasabhakti Panchastuti.

Sanscrit, Hála Kernáta Character, Palm leaves, defective.

A collection of prayers for different occasions, as those addressed to progenitors, expiatory prayers, prayers to be used in the morning, praises of the twenty-four *Tirthankaras*, &c. The prayers are ascribed to *Gautama* and other *Jain* teachers.

XXIX.—Nityábhishekavidhi.

Palm leaves, Grandham Character.

The manual on the times and mode of bathing &c. the images of the Jinas.

XXX.—Chámundaróya Sataka.

Sanscrit, Hála Karnáta Character, Palm leaves.

Legendary account of the Establishment of Gomatisa, by Chámundaráya, see No. XVI.

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XXXI.—Pratishthá tilaka.

Sanscrit, Hála Karnáta Character, Palm leaves:

Rules for erecting, consecrating and worshipping the images of the twenty-four Jaina Tirthankaras: by Rámachandra.

XXXII.—Surasa Sangraha.

Sanscrit, Hála Kernáta Character, Palm leaves.

An extensive treatise on Materia Medica Disceases and their treatment, and pharmacentical preparations: by Pújyapáda.

XXXIII.—Sákatáyana Vyákarana.

Sanscrit, Ilála Kernáta Character, Palm leaves.

A Grammar of the Sanscrit language, ascribed to the Rishi, Sákatáyana.

XXXIV.—Chintimeni.

Sanscrit, Hála Kernáta Character, Palm leaves.

A commentary on the Grammatical aphorisms of Sákaláyana, by Yakshavermá.

XXXV.—Ganita Sástra.

Sanscrit, Hála Kernáta Character, Palm leaves.

A work on Arithmetic, of a similar character and extent as the Lilávati: by Viráchárya.

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XXXVI — Ganitasárasangraha.

Sanscrit, Palm leaves, Grandham Character.

A work on arithmetic, by Vira or Mahávira áchárya: it is divided into three portions, the first comprises the elementary rules, the second the Arithmetic of fractions, and the third square and cube roots.

XXXVII.—Trilokasataka.

Palm leaves-Kernáta Language and Character.

A short tract descriptive of the three divisions of the universe.

XXXVIII.—Loka Swarúpa.

Palm leaves-Kernáta Language and Character.

A short description of the universe, according to the notions of the *Jainas*.

XXXIX.—Yatimòdal Nartakal.

Plam leaves-Tamil language and Character.

Rules to be observed by the religious and secular orders of Jains, with some account of the chronology of the world, and of the kings of India agreeably to the Jain doctrines.

XL.—Panchamárga Utpatti.

Palm leaves-Tamil Character.

The origin of the five sectarial divisions of the Jainas.

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XLI.—Teru nutta Tandadi.

Palm leaves-Tamil Language and Character.

· A collection of hymns addressed to the Jaina divinity, worshipped at Mailapur, by Teru-venkata.

XLII.-Jaina Pústaka Suchi.

Palm leaves-Tamil Language and Character.

A List of Jaina Books.

XLIII.—Jaina kovil Vivaram.

Palm leaves-Tamil Language and Character.

A List of the Jain temples in the Tundur district.

XLIV.—Jaina kudiyiri Vivaram.

Palm leaves-Tamil Language and Character.

A List of villages in the Carnatic, inhabited principally by Jains, and notices of their principal temples.

TAMUL BOOKS.

Pauranic and Legendary History.

I.—Rámáyana.

Palm leaves.

A Translation of the Rámáyana of Válmíki, by the poet Kamban, made according to the date given in the introductory stanzas in Saka 807, A. D. 885. According to one legendary history of the Translation, the author was patronised by Kerikála Chola, but Mr. Ellis states that he finished his translation in the reign of Rajendra Chola, at the date specified in the following verse. the year of the Sacam 808, (A. D. 886.) in the Village of Vennci Nellúr where flourished Sadeiyen (a great farmer, and the Patron of this poet) Cambanáden, presented the history of Ráma, which he had composed in the assembly of learned critics in the month of Panguni, and on the day (when the moon entered) the constellation Atta." Mirasi Right. Appendix p. xvi. Kamban is said to have been a native of Tiruvallur, of the Vallála east, or a division of Súdras, chiefly employed in agriculture. He began to translate the Rámáyana at the age of 12, and completed five books by twenty-five. Other works ascribed to him, are the Kamban Pádal, the Kánchivaram pilla Tamul, a comment on some of the writings of Avayar, the Chola Kurvanga, a history of Kerikála Chola, and a Dictionary, the Kamban Agaradni: he died at Madura in the 60th year of his age.

II.—Rámúyana: Aranya & Kishkindhyá Kándas.

The third and fourth Books of Kamban's translation of the Rámáyana.

III.-Rámáyana Sundara Kánda.

Palm leaves.

The fifth book of Kamban's Rámáyana.

IV .- Yuddha Kánda.

Palm leaves.

The sixth book of the Rámáyana, containing an account of the engagement between the forces of Ráma and Rávana, and the destruction of the latter.

V.—Uttara Kánda.

Palm leaves.

The last or supplementary section of the Rámáyana of Kamban.

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VI.—Rámáyana Váchya.

Talm leaves.

A prose version of the Rámáyana: attributed also Kamban.

VII.—The Mahábhárata.

- a. The Sabhá Parva, Palm leaves, 2 Copies,
- b. The Udyoga Parva, Ditto.
- c. The Yuddha Parva, Ditto.
- d. The Mahaprasthan Parva, Ditto.
 - e. The embassy of Krishna, Ditto, 2 Copies.
- f. The Episode of Purúrava, Ditto.

Different portions of the great Sanscrit Poem, the Mahábhúrata translated by Vallipule Alvar, one of the twelve chiefs of the Rámánuja sect of Vaishnavas, established in the Dekhin.

VIII:—Sambhava Khanda of the Skanda Purána. Palm leaves.

The section of the Skanda Purána, which contains an account of the birth of Kártikeya, translated from the Sanserit; by Kasyappa Guru, of Kánchípur or Conjeveram.

1X.—Yuddha Khanda of the Skanda Purána. Palm leaves.

Translation of the section of the Skanda Purina, giving an account of the combat between the Gods under Kartikeya, and the Demons under Táraka, and the destruction of the latter by the former; by the same author as the last.

X.—Kási Khanda of the Skanda Purána, Palm leaves.

The section of the Skanda Purána, which gives a detailed account of the different holy shrines at Kási or Benares, and the legends which explain the origin of their sanctity. The translation is ascribed to a Prince of the Pándya race, or house of Madura, Adivíra Ráma.

XI.—Brahmottara Section of the Skanda Purána. Palm leaves.

A translation of a division of the Skanda Purána, relating especially to the worship of Siva, and the efficacy of the emblems borne by his followers, by Viratunga, Rája of Tingasi.

XII.—Bhágavat Purána.

a. Palm leaves-b. ditto.

An abridged translation of the Bhágaval Purána, by Chennaya Vadha.

XIII.-Viswakermá Purána Sangraha.

Paper.

An abridgement of the Viswakerma, Upaprana.

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XIV.—Periya Purána.

a. Palm leaves-b. ditto-c. Paper.

A collection of legends recording the devotion of sixty-three eminent disciples of the Saiva faith, as taught by Jnyána Samandhar, and the favour shown them by the deity at various places in the Peninsula, but especially at Chidambara or Chelambram: the persecution of the Bauddhas is here attributed to Jnyána Samandhar. In 56 chapters, or 4000 Verses, by Chakkaliyar.

XV.—Teruvanda Purána.

a. Palm leaves-b. Paper.

An account of an act of devotion of one of the Chola Princes, of great celebrity in the Peninsula, Teruvanda or Teruganda or Teruvarunda Chola, who commanded his son to be put to death for driving over and killing a calf accidentally in the street of Teruvalur, near the shrine of a famous temple of Siva, as Tiyaga Ráya Swámi. The boy having been accordingly slain, was restored to life by Siva, as a mark of his sense of the father's devotion.

XVI.—Kánchísthala Purána.

Palm leaves.

A Legendary account of the city of Kánchi or Conjeveram, the foundation of which is attributed

to Kulottunga Chola, the father of Adonda Tondira. It contains some celebrated shrines of the Saiva faith, in the temples of Siva as Ekámreswara, and of Durgá as Kámákshi which were repaired, if not erected by Sankara Achárya. This account is said to be a translation by the poet Kamban from the Sanscrit work on the same subject. This work, or the Sanscrit original, is very absurdly termed by Dr. Heyne, "the best, if not, the only geographical account of ancient Hindustan."

XVII.—Arunáchala Máhátmya.

a. Palm leaves-b. ditto.

Account of a sacred shrine of Siva at Terunamale or Trinomallee as Arunáchaleswara or Tejalinga, being dedicated to the emblem of that deity, as representing the element of fire. According to the legend it was on this spot that Siva appeared as a fiery linga to Brahmá and Vishnu, and desired them to seek his base, and summit; which they attempted in vain; in commemoration of which the Gods requested Siva to remain in a reduced form as a linga here, and erected the temple. The work also contains the Pauránic accounts of Daksha's sacrifice, the birth of Párvatí, her marriage to Siva, her destruction of Mahishásura, and her becoming half Siva's body or Arddhanariswari at the Aruna mountain; also the liberation of

different persons from penalties, and imprecations, by their worshipping at this shrine. The Temple was repaired by Vajránkusa king of Madura. The hill is termed Aruna or red, from the redness of the fiery Linga which originally appeared here, or from the red blossoms of the Palás tree, a forest of which trees grew over the mountain. Translated from the Sanscrit by Yellapa Vadyar.

XVIII.—Vriddháchala Purána.

a. Palm leaves - b. ditto-c. ditto-d. ditto-e. ditto-

Legendary description of a shrine of Siva on Vriddháchala, or the ancient Hill, Verddhachalam in the Carnatic, said to have been revealed for the devotions of Brahmá. Agastya is said to have here expiated the sin of devouring Ilwala and Vátápi, translated by Yellapa Vadyar.

XIX.—Indrakíla Parvata Máhátmya.

Palm leaves.

Legend of a double shrine of Vishnu and Siva, on a hill near Valliama nagar or Vellum in Tanjore, erected by Indra in expiation of the curse he incurred from Gautama, who resided originally on this spot, for the deception practised by the deity on the wife of the sage. The town was afterwards founded, it is said by Kála Kantha Chola, and named after his mother Valliámá. Translated by Muragappa.

XX.—Sivandhi Sthala Purána.

a. Palm leaves-b. Paper ditto.

A Legendary account of the celebrated temple at Trichanapali, in 12 sections, as supposed to be related by Gautama to Mátanga and other sages. The rock is said to have been a splinter of Mahameru, blown by the Deity of the wind from the peak of that mountain. It was afterwards the residence of Trisira, one of Rávana's generals. whence its name Trisira málè or Trisirapalli corrupted into Trichanopoly. Ráma in his conquest of the Dekhin took it, and he worshipped at the shrine of Siva as Trisirapallináth, an image set up by the Rákshasa. It was next celebrated as the residence of Sarama Muni, who decorating his garden with Sivandhi plants, brought from Pátála, the place was known as Sivandhi parvata. Sarvádityachola having come from the north of the Kaveri hither, founded along the Southern bank of that river, the city of Wariur. One of his successors having forcibly taken from the garden of Sarama muni, some of those flowers which he cultivated for the purpose of offering to Siva, the Muni pronounced an imprecation on him, in consequence of which Wariur was buried beneath a shower of dust. The Queen alone escaped, and in her flight was delivered of a male child: after some interval. the chiefs of the Chola kingdom proceeding to elect a king, determined by advice of the Muni to crown

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whomsoever the late monarch's elephant should pitch upon. Being turned loose for that purpose, the elephant discovered and brought to *Trisira-málè*, the child of his former master, who accordingly became the *Chola* king, the whole being the work of the favour of the Deity worshipped on this mountain.

XXI.—Awaryar kovil Máhátmya.

Palm leaves.

Legendary account of a temple at Awariar koil near Chidambara, said to have been founded by Mánikya Vásaka, the minister of Arimerdana, king of Madura: the work also contains the story of Mánikya Vásaka, the marvels wrought in whose favour by Siva are narrated by Sonnerat in his account of the Hindu festivals. It may be here observed, that notwithstanding Sonnerat's work contains many inaccuracies, and is disfigured by the use of provincialisms in the terms of the Hindu Mythology and religion, it continues to be the only authority worthy to be consulted on these subjects, as observable in the south of India.

XXII.—Vedapuri Sthala Purána.

Palm leaves.

Account of a temple of Siva at Vedapuri called also Rudrapuri, Brahmápura or Trivatur near Chilambaram, where Siva is said to have appeared.

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in the disguise of a Brahman, and taught the Vedas to the Rishis, or rather the Agamas and mantras or mystical portion, which it is said he translated into Tamul, and then disappeared, by entering into a Linga at this place, in consequence of which he has been since worshipped here as Vedapuriswara. The Legend comprises the usual stories of the marriage of Siva and Párvatí, and the birth of Kártikeya and Ganesa, and illustrations of the efficacy of the shrine as shewn in the boons obtained there by Brahmá, Chandra, Ráma, Náreda, and others, also an account of the defeat of the Bauddhas, by Inyána Samandhar. Translated by Appana Sundara Mánikya Vásaka.

XXIII.—Tribhuvana Sthala Purána.

Palm leaves.

Legendary account of a shrine of Siva as Tribhuvaneswara in the vicinity of Chidambaram, and of various sacred temples along the Valar river, attributed chiefly to Kulottunga chola and Kerikála chola.

XXIV.—Nalé Sthala Purána.

Palm leaves.

Account of a shrine where Siva is worshipped as the Pancha Linga, or in the five types of the elements; erected it is said by Jayamkonda chola. It is also called Mayura Kovil.

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XXV.—Chitrakúta Máhátmya.

Palm leaves

Legend of the hill of Chitrakote in Bundelcund, the temporary residence of Ráma, and the site of a number of temples to which Pilgrimage is made.

XXVI.—Madhyárjuna Máhítmya.

Palm leaves.

Legend of a Siva Linga at Madhyárjuna, between the Kaveri and Coleroon rivers, where Virachola it is said was released from the sin of accidentally slaying a Brahman.

XXVII.—Perawoliyár Purána.

Palm leaves.

A translation of the Hálásya Máhátmya or Madura Purána, giving an account of that city and the sixty-four sports of Siva, see page 91. By Puranjote Mahámuni.

XXVIII.—Tirapásura Sthala Purána.

l'alm leaves.

An account of Tripasore; the town and temple of *Devi*, there, are said to have been erected by *Kerikála Chola*.

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XXIX.—Sriranga Máhátmya.

Palm leaves.

Account of the celebrated temple of Sriranga or Seringham, between the branches of the Kaveri, opposite to Trichinopoly. It's sanctity arises from its being supposed to be the spot where Vibhishana deposited the Vimána, and image of Vishnu as Sriranga, which Vishnu gave to Brahmá, and Brahmá to Ikshwáku, from whom they descended to Ráma, and by him were presented to Vibhishana. The erection of the present temple is ascribed to one of the Chola Princes: by Nangaya.

XXX.—Tiruvattura Koshamangala Purána. Palm leaves.

Account of a shrine of Siva at Trivatúr, as Mangaleswara, with various legends exemplifying the virtue of the ashes of cowdung, Rudráksha beads, and other Saiva insignia.

XXXI.—Valliyammá Purána.

Palm leaves.

Legend of a goddess named Valliyammá, the bride of Kártikeya, worshipped in the Dekhin especially at Chilambaram. This tract is rather the history of the birth, and exploits of Kártikeya, in which his marriage with the daughter of a hunter named Valligammá, an incarnation of Párvati, is one of the incidents: by Múrtti.

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XXXII.—Palani Purána.

Paper.

Legendary account of several sacred shrines in Dindigul, at *Palani*, *Sivagiri* and *Varáhagiri*, the site of temples of *Siva* and *Kártíkeya*, to the latter of whom the legendary anecdotes chiefly relate.

XXXIII.—Támraparni Máhátmya.

Paper.

Legendary account of the *Támraparní* river, which is said to have been brought by the sage *Agastya* from the north, and an account of the different holy *Lingas* on both banks of the river, from its origin in the Travancore mountains along its course through Tinnavelly to its junction with the sea at Pennacoil.

XXXIV.—Jambukeswara Sthala Purána.

Paper.

Legendary account of the celebrated shrine on the south of the Kaveri usually termed the Jambukisma Pagoda. According to the legend it is named from Jambu or Jambuka, a Muni, who presented a Jambu or Rose apple to Siva, who after putting it into his mouth, spate it out again on the Earth. The Muni picked it up and placed it on his head, which act of veneration pleasing the God, he consented to reside on the

spot where the rejected fruit alighted. *Párvati* having incurred *Siva's* displeasure, was sentenced by him to reside on Earth at this spot, where she is worshipped as *Akhilándeswari*, the sovereign of the universe. The *Linga* is called *Amriteswara* and *Kailaséswara*, or, after the *Muni* by whom it was set up, *Jambukeswara*.

XXXV.—Padmáchala Máhátmya.

Paper.

Legend of the shrine of Siva as Padmagiriswara, or the Lord of the mountain Padma, and of his Sakti or Goddess named Abhirami Devi, on the western coast, near Gokerna.

XXXVI.—Srikarani Purána.

Paper.

Legendary account of the origin of the accountants of Tonda Mandal, who are said to be descended from Brahmá and Saraswati, who having incurred the displeasure of Durvásas, were born on earth, as the Brahman Atreya, and Princess Sugunamálá. In their new birth, they were again married, and had sixty-four Sons, who accompanied Chenne Chola, when he first marched from the north of India to Tonda Mandala. The Chola prince distributed the villages to sixty-four tribes of Brahmans, and appropriated one share of each endowment to the descendants of Atreya, to keep the

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accounts. The legend is said to be taken from the Brahmánda Purána, and translated into high Tamul by Narakíra, one of the Sanghatar of Madura, at the request of Karanikula chúra Nayana, the minister of the Pandyan king: whence it substance was composed by Guruvappam, a Brahman of the tribe of Gautama, and Sútra of Aswaláyana.

XXXVII - Násiketu Purána.

a. Palm leaves-b. ditto.

Legendary account of Násiketu, the son of Divya Muni, his visit to Naraka or hell, and devotion to Siva.

XXXVIII.—Mupuntoti Wollé.

a. Paper—b. Palm leaves.

Manuscript a contains an account of the erection of the Fort and various Temples at Arkat, by Virasambhu Ráya, and the construction of a canal which supplied that city with water by thirty branches filled from thirty, (Mupattu,) reservoirs. The same contains also doctrinal injunctions to the Jangamas. Manuscript b besides describing the powers of the form of Siva worshipped here, specifies the endowments granted to the temple.

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XXXIX.—Tiruvadetur Kovil kathá.

Palm leaves.

Legendary account of the founding of the temples of Siva and Párvatí, at Tiruvadetore, south of the Kaveri, by Muchukunda Ráya, originating in the favour of Parvati to Nandi.

XL.—Warayur gráma Vernanam.

Account of the village of Warayur, and the temples there of Vilwana'th, Kadambeswara, and Tirukaliguna, and the inscriptions found there.

XL1.—Vishnukánchi Kovil Vernanam.

Palm leaves.

An account of the temple at Kánchí, dedicated to Vishnu or Varadaswámí, the different festivals celebrated in honor of him, and the mode of performing worship.

XLII.—Cholangipur Perumal Kovil Kathá.

Palm leaves.

Account of the daily offerings in the temple of Vishnu, at Cholangivaram near Chittur in the district of Arcot.

XLIII.—Tiruvalliyánam Kovil Máhátmya.

Palm leaves.

Legendary account of the founding of a temple to Siva, as Kaparddiswara, at a place on the bank of

the Kaveri, by Haridhwaja chola, and the power of that divinity.

XLIV.—Totiya Madura Valiyamman Máhátmya.

Palm leaves.

Legendary account of a form of Káli, who appeared in a vision to Kanada a Pandaram, at Chilambaram, telling him she had came from Madura, to see the Akhanda Kaveri, the single or undivided stream, and directing him to erect a temple to her on the bank of the River, with particulars of the grants made to the shrine.

LOCAL HISTORY AND BIO-GRAPHY.

I.—Chola Máhátmya.

Paper.

This and the works ensuing profess to record the history of the Princes of Chola, an important divition of the Peninsula, from which the Eastern Coast appears to derive its appellation, Coromandel, Chala, or Chora-mandal. It seems to have been known to the ancients as the Regio Soræ and R. Soretanum. According to local designations, the Chola country is bounded on the east by the Sea, on the south by the Vellar River, by the Kutakeri on the west, and Yanadu or Pennar on the north. This would include the whole of the country known as the Carnatic below the Ghats, and excludes the more southern countries which are ordinarily supposed to be signified by Chola or Tanjore. appears, however, that the limits of the kingdom varied at different periods, and in the time of Ptolemy, Arcot was the capital—at a later date

Wariur near Trichinopoly, next Kumbhakona, and finally Tanjore, was the residence of the Chola Princes.

The accounts of the Chola kings are very numerous, very confused, and very contradictory. work here adverted to professes to be translated from the Bhavishyottara Purána, of which however it never formed a portion, by order of one of the Mahratta Princes of Tanjore, Sarabhájí. an account of 16 kings, or Kulottunga, Deva chola, Sasisekhara, Sivalinga, Vira, Kerikála, Bhima, Rájárájendra, Viramártanda, Kirttiverdhana, Vijaya, Kanaka, Sundara, Kalakala, Kalyána, Bhadra. Several of these are of great celebrity, and their names occur in numerous inscriptions in Colonel Mackenzie's collection, in which however the only dates given are those of the years of their reigns. Authorities are much at variance, as to the times at which they lived, and Kulottunga the first of the above series, is placed in the beginning of the Kali age, in the beginning of the sixth century, in the beginning and in the end of the eighth, and even in the ninth. If any trust is to be placed in the above list of Princes, he may have reigned in the eighth century. Rájendra the patron of Kamban, and seventh from Kulottanga. reigning in A. D. 886, see page, 163. same time Mr. Ellis (Mirasi Right) observes, that Vira Chola, the fifth prince from Rajendra, reign.

ed about A. D. 918, and yet Vira in the above list precedes Rájendra. Some accounts however make Kullottunga, the Patron of Kamban and Vira is the fifth of the dynasty, reckoning from Kulottanga, who as cotemporary with the Poet, may have reigned about the end of the ninth century. It is not impossible that he was the same with that Rajendra, who patronised Kamban, for Kulottunga means "the exalter of his race," and Rájenara, is only "Prince of Princes:" as Titles, these were no doubt applied to different individuals, and we have a Vishnu Verddhana, Kulottunga Chola, as late as the end of the 11th century: hence arises much of the confusion which pervades all the accounts of the Chola kings. It is not unlikely however, that the prince more especially known as Kulottunga Chola, reigned at the end of the 9th century, or even later, for Kerikála the sixth of the list, is made in various traditionary accounts, the persecutor of Rámínuja, and dying in consequence, in the early part of that reformer's career, which appears to have been about the beginning of the 12th It must be observed, however, that some century. lists interpose, eight, some thirteen, and some sixteen Princes, between Kulottunga and Kerikála, and in one list, Kerikala is placed seventeen generations before Kulottunga, making an extreme variation of thirty-three generations, which it will require more ingenuity than can be here pretended to,

to reconcile, on the whole, however, the weight of testimony places that Prince, who is best known as *Kulottunga Chola*, about the end of the ninth, and beginning of the tenth century.

This work is more of a legendary than a historical character, and is intended to record the devotion of various Chola Princes to Siva, as shewn in the consecration of different Lingas. Kulottunga is said to have erected a Temple to Tungéswara, whence his capital was called Tungapur or Tan-Sasisekhara erected a causeway or bridge over the Kaveri river. Siva Linga having killed a calf by accident, was put to death by his father, but restored to life by Siva. Kerikála brought the Vrihadiswara Linga from the Nermada, and built a temple for it, by which act of piety he was cured Rájárájendra subdued various of the leprosy. countries and erected numerous temples. mártanda propitiated Konkanesa. Kirtti Verddhana obtained progeny by worshipping Kartikeya. Kanaka prevailed upon Eranda Muni to fill up a gulph, through which the water of the Kaveri disappeared. Sundara expiated the crime of accidentally killing a Brahman by veneration to Madhyar-Kalakala was raised to the heaven of Siva, by Bhaktitushteswara, or the Lord pleased with faith, and Bhadra, obtained the like end by devotion to the same deity. The last section gives some account of the different holy places of the

Saiva faith in the country along the Kaveri, or immediately to the south. The work is also styled the Vrihadiswara Máhátmya.

II.—Chola Purva Pattáyam.

a. Paper-b. Palm leaves.

A history of some of the Chola kings, according to the Kal-vetu, or records professedly derived from inscriptions, of Kanchi.

According to this authority, the first Chola, Chera, and Pandya Princes, or Virachola, Bala Chera and Vájranga Pándya, were born by command of Siva for the destruction of Silivahana, who encouraged the Bauddhas, and persecuted the Brahmans. After clearing the site of Kánchi, which had become a wilderness, and restoring the ancient Temples of Ekámreswara and Kámákshi, they proceeded against Sáliváhana, who they insisted should leave his capital, Trichinapali, and return to shis former metropolis, Bhoja Rayapur in As he refused, they attacked Ayodhya or Oude!! Trichinapali, took it. and put Sáliváhana and all the Bauddhas, except a few who fled beyond Sea to the eastward, to the sword. As Sáliváhana was a Brahman, the Rajas to expiate the sin of slaying him, built an infinine number of temples to Siva and his bride. These transactions are placed in the Kali year 1443, or 1659 before Christ, and 1737 before Sáliváhana reigned, agreeably to the Æra,

which dates from his reign or A. D. 78. Virachola, it is said, twenty-five Princes reigned to Uttama Chola, the twenty-sixth, whose capital was Wariur, and who deviating from the faith of his predecessors, had his Capital submerged by a shower of dust, the same Story being told of him as is narrated in the Sivandhi Purána. The wife of Uttama, then pregnant escaped, and was delivered of a son with whom she lived twelve years in obscurity. At the end of 'that time . the nobles of the Chola kingdom agreed to leave the election of a Prince to the choice of the late Raja's elephant, who after some search discovered the Son of Uttama, amongst a number of boys, raised him on his trunk, and carried him to Tiruvatur, to the Temple of Tiyaga Raya, where he was recognised as Sovereign, and raised to the throne by the name of Kerikála Chola. This is said to have happened in the year of Kali, 3567 or A. D. 466. This part of the story is told also of the son of Sarváditya Chola, in the Sivandhi Par rána, and of Mayúravermá in the Mayúra Cheri-Kerikála is said to have put his son to death for driving over a calf in the streets of Teruvalur. being here identified with Teruvarunda Chola. For this he was punished with madness, to cure him of which Kámákshi assumed the form of a priestess, and directed him to build and endow 360

Siválayas or Temples of Siva as the Linga. Similar endowments were granted by the Chera and Pándya Rájas, the particularisation of the chief of which forms the remaining, and much the largest portion of this work.

111.—Choladesa Púrvika Cheritra.

Paper.

A treatise on the ancient history of the Chola kings written in answer to Major Mackenzie's enquiries, by Vedhanáyaka, a native christian in his employ. This tract is written in a spirit unfriendly to the usual pretensions to high antiquity, and with some critical acumen, as may be judged from the following, which is given in the writer's own words; "Upon enquiring from well informed Natives, and men of letters, I find their replies very contradictory. Some say sixty-four Chola Princes have governed the Country, some say sixteen, and some extend the line to the The account I have incredible number of 84,000. lately transmitted specifies only sixteen, whose joint reigns are made to amount to 1172 years: the book alluded to, I take it, contains not above one part in four of truth, and the other three parts are at variance with each other. The most accurate statement appears to be that of forty-four Princes, who reigned 2136 years. Of these, the last, Kulottunga gave his only daughter in marriage to

Varaguna, the forty-eighth Pandyan Prince, who thence succeeded to the sovereignty over Chold and Tonda, as well as Pándya. Eleven Princes of his family reigned 570 years, making altogether 2706 years." He also maintains that Kulottunga, was the last, not the first of the Cholas, and makes him contemporary with the Poet Kamban. notices however the different system, which makes him the first of sixteen Princes, whose reigns are said to extend from the year of Kali 3349 to 4508 or A. D. 248 to A. D. 1407. The last Prince. was named Pattira Chola. These Princes built or repaired the temples of Sriranga, Jambukeswara, Terumalei, Tungeswar, Vrihadiswar, Someswara, Rameswara, and many others. author admits that he is not able to give a particular account of the forty-four Cholas.

In this work, also, the author denies that Agastya, invented the Tamul language, and asserts that his medical works are written in a poor, and low style—very inferior to that of Kamban. The grammatical work in 80,000 Sutras, or aphorisms ascribed to him is pretended to be lost, and the only work of the kind known is the supposed abridgement of it by Tolgappya: another Grammar is said to originate with the work of Agastya, that of Mánikya vásaka. The principal classics of the ancient Tamul were Samanal, that is, Jains, or Bauddhas, most probably the latter.

The comparatively modern date of the Chola Princes is inferred, with much reason, by the writer from the perfect state of the buildings ascribed to them, and the freshness and frequency of the traditions relating to them, which are current in all parts of the Peninsula.

1V.—Cholamandala, Tondamandala, Pándyamandala Rájákal.

Palm leaves.

An account of the Princes who governed the countries of Chola, Tonda, and Pándya. According to this tract, the whole of these three countries were comprised in the Dandaka forest, the habitation of foul fiends, and picus anchorets only. After the extirpation of the former, Ráma, to expiate the sin of slaving Rávana, a Brahman, erected the temple of Rámeswara, to which, numbers coming from upper Hindustan in pilgrimage, settled in this part of India, and first cleared, and cultivated the country. Amongst there was Mathura nayaka Pándya, a man of the agricultural tribe from the north of India, who colonized the country along the Vygi River, and founded the city of Madura: from him forty-seven Princes descended who reigned in succession for a period of 2137 years. In like manner, the country along the Kaveri was first cleared, and occupied by a colonist from Ayodhya, or Oude, named Tayaman Nalei Chola,

who founded a city at Trisirapuri or Trichino-The forty-fourth Prince from him was Kulottunga Chola, who had a son by a dancing Girl, or as he gave out by a Nágakanyá, a nymph of Pátála. In consequence of his illegitimacy, the chief People opposed his being appointed as Yuva Rájá or young King, and on this account his father gave him a tract of newly cleared ground from the Pennei River to Kalahastri, constituting the Tonda Mandala, the Capital of which was Kánchi. The following account of Tonda Mandalam, and its limits is taken from Mr. Ellis's tract on Mirasi Rights, a work previously referred to, and almost the only contribution by European Scholars to the ancient history of the Dekhin, upon which any reliance can be placed.

Tondei, or with the addition of mandalam, a province, country, Tonda-mandalam, of which Cánjipuram (Conjeveram) was the ancient capital, takes its designation from a shrub of the same name with which it abounds. It is called also Valanádu, or Tondei-valá-nádu,* the extensive district, whence the Shózha princes took one of their titles, Valavan or Valanáden; this name it probably received in latter times when by successive conquests it's boundaries had been extended far beyond those which will be presently noticed. This country is stated to have been covered by part of the extensive wilderness called in the Rámáyauam, Dandacáranyam the forest

^{*} This name is sometimes given, to Sózha-nádu itself, or rather to the whole of it's territories, when it had become far more extensive than any of the other Tamil Kingdoms.

of the punisher, and to have been inhabited originally by the Curumber, a pastoral and half-savage tribe, but sufficiently, advanced towards civilization to have chiefs of their own, each of whom resided in a fortified place, having a district of greater or less extent under it's jurisdiction, denominated Cót'tam, from Cót'tei a fort; of these there were twenty-four, and they consitute the largest of the subdivisions of the country hereafter noticed. This race was exterminated (in lower Tondei at least, some still remain in upper Tondei) and a tribe of agriculturists, the Vélál'er, or Vel'lál'er, established in the country by A'danda or Tondamán Chacraverty, the son or brother of one of the kings of Shozha-man'dalam, the southern portion of which constitutes the modern province of Tanjore at a very early period; possibly before the commencement of the Christian era, as many of the names by which places are now known, and which seem to have been imposed by these colonists, are to be found in Ptolemy's tables.

The Vellaler of Tonda-mandalam, were at their first settlement divided into three tribes .- The first were the Condeicatti Vellaler, so named from tying the hair in a tuft on the crown of the head instead of leaving a small lock, Cudumi, behind, as worn in this part of India, or before, as worn in Malayalam. These it would seem A'danda Chacraverti found in the country, scattered over it in distant settlements where the land had been sufficiently cleared and reclaimed to admit of agricultural pursuits.-The second, Shozha Vellaler, accompanied the prince into Tonda-mandalam, but tradition says that few remained, the others being disgusted by the difficulty experienced in clearing the ground, and the small profits resulting from their labours.—The third were the Tuluva Vellaler, who had emigrated from Tuluva-nadu, situated on the western coast of India, and known by it's modern misnomer of Cannada or Canara; these constituted by far the greater body of

the settlers, and were induced to remain and bring the whole province into cultivation by the peculiar privileges (the Cánimányam, Méreis, &c. still enjoyed by their descendants) politically conferred upon them by A'danda Chacraverti.—Each of these tribes hold at present Mírási in Tonda-mandalam; the Tuluva Velláler in a greater, the Condeicatti and Shózha, each respectively, in a less proportion, and, until the termination of the Tamil government, none but Velláler possessed, or were qualified to possess landed property in the province.

The extent and boundaries of the country thus settled, the number of the settlers and it's variation in population and prosperity in after times are to be traced, not by vague tradition only, as is too commonly conceived to be the case with respect to the remains of Indian history, but in writings of different periods, as substantially authentic, probably, though intermixed with undisguised fable, as the records of most other Countries.

The two following memorial verses state the boundaries of Tonda-mandalam: the first is ascribed to Auveiyar, a Tamil poetess of high renown.

To the west the Pavazha-malei; Vengad'am to the north; The straight shore of the resounding ocean to the east; and high in renown

The Pinágei to the south; in extent twenty cadama;

Know these to be the boundaries of the excellent Ton'dei

Nád'u.

The Pavazha-malei, or coral mountains, are the line of the eastern Ghâts; Vengadam is one of the names of the sacred hill of Tirupati; Pinágei (Pinácà) is the Sanscrit name of two rivers, which both rise in the mountains of Nandidurg; the

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Who was Ton'deiman adorned by garlands of flowers, extended his protection to it, it became Ton'dei-nad's.

STANZAS BY AUVBIY'AR.

Mulei-nád'u (the hilly country)* abounds in elephants; the renowned Shozha-val'anád'u† abounds in rice; the southern country,‡ of which Búzhiyen is sovereign, abounds in pearls; and the well-watered fields of the excellent country of Tondei abound in learning men.

The whole earth may be compared to an expanse of wet-land:

The several countries of the earth, marked by their boundaries
on the four sides, are cultivated fields within it;

Ton'dei-val'a-nad'u is losty sugar cane in one of these fields;

The chief Towns of this country are the crude juice of this sugar-cane;

Cachchipuram (Canjiveram) and its vicinity are like a cake of unrefined sugar obtained by boiling this juice;

And a large concretion of refined sugar in the midst of this cake

Represents the interior of Cachchi, where the bull-borne Deity resides.

A STANZA.

It (Tond'ei-nád'u), contains twenty-four Cot'tam, seventy-nine Nád'u, and one thousand nine-hundred Nat'tam (town-ships) beautified by the leaves of the palm: the families (gotrams) of ancient descent are twelve thousand, but it is impossible to declare the numbers of the Vel'lál'er in the country.

^{*} Malayalam and the district now called Coyembettur (Coimbetore).

⁺ Tanjore and the districts immediately to the north of the Collid'am (Coleroon).

[#] Madurei and it's dependencies.

According to our authority, Tonda, as well as Chola came into the possession of the Pándya Princes, by the marriage of Kulottunga's legitimate daughter with Varaguna Pándya, and remained subject to them 570 years.

The work contains also some account of the people of Marawa, who it is said were originally a Colony of Fishermen from Ceylon, settled at Rámeswara. and on the opposite coast, by Ráma to guard the temple. They were made slaves by the new Colonists, and long continued to be subject to the Pándya Princes: at length becoming numerous, they rose against their masters, and established themselves under their own Princes. the Setupatis, or Lords of the straits, the Chandra or Sender bandi, apparently of Marco Polo. For eleven generations the Setupatis were Lords paramount, even over Madura, and the Pandya Princes were reduced to the condition of feudatories, untill the whole of the kingdom fell under the Marawa power for three reigns, when they were driven to the south of the Kaveri again by the Kurumba Prince of Alakapuri, and finally Madura and Tanjore, were taken from them by the officers of the Vijayanagar Kings. The former continued under the Nayaks of Madura, and the latter was occupied by the Mahrattas, untill both came under subjection to European power.

V.—Kalingattu Bharini.

a. Paper.—b. Palm leaves.

A professedly poetical account of the subjugation of Kalinga, by Kulottunga Chola, but the work consists chiefly of the praises of Ganesa and Devi, and a description of poetical or rhetorical ornaments. Some panegyrical notice of Kerikála, Víra, and Kullottunga Chola, occurs, but nothing than can be regarded as history. The latter is made to recover Kalinga from a Mohammedan prince.

VI.—Paralamuvan terhal.

Paper.

A Poetical account of the actions of Vikrama Chola, Kulottunga Chola, and Rájendra Chola, especially of their founding, and endowing Saiva temples, by Uttaga Kuten.

VII.—Pándya Rájákal.

a. Paper-b. Palm leaves.

A history of the Pándyan Kings, or Sovereigns of Madura, in thirteen Books: chiefly of a legendary, and sectarial character. It begins with Kulottanga, in the year of Kali one-thousand, and records anecdotes of the following Princes, Anantaguna, Kálabhúshana, Rájendra Pándya, Rájeswara, Gambhíra, Vansapradípaka, Puruhutajit, Pándya Vamsapátáká, Sundareswara,

Pádasekhara, Varaguna, Rájendra, Suguna, Chitraratha, Chitrabhúshana, Chitradhwaja, Chitravermá, Chitrasena, Chitravikrama, Udanta, Ríjá Churámani, Rája Sárdúla, Kulottunga, Yodhana pravíra, Rájá Kunjara, Rájá Bhayankara, Ug-Mahásena, Satrunjaya, Bhímaratha. rasena. Bhímaparákrama, Pratápa Mártanda, Vikrama Kunjaka, Yuddha Koláhala, Atulavikrama, Atula Kirtti, Kirttivibhúshana, Vamsasekhara and Vamsachurámani, or thirty-nine of the seventy-four Princes, which tradition usually ascribes to the Pándya Dynasty. With the exception of the first three, of Varaguna, and the two last, the notice of these Princes is restricted to the simple enumeration of their names, and the stories found in the accounts of the others, are most commonly miraculous legends, illustrating the power of the tutelary deities of the Pandyan Kingdom, Párvati and Siva, combined as Minákshi Sundareswara. The last five chapters are devoted to marvellous anecdotes of the College of Madura, founded by Vamsa Sekhara, for the cultivation of Tamul: the first professors of which, forty-eight in number, it is said, were incarnations of the forty-eight letters, of the Sanscrit alphabet. and Sundaréswara himself The latter presented the College was the 49th. with a diamond bench or desk, which would give place to no heterodox or inferior productions. Professors becoming arrogant, Siva appeared as Terupurántaka Kaviswer, or according to some

accounts, Teruvaluvar, the celebrated moral poet, and produced a work which being laid on the desk with the Books of the forty-eight professors thrust every one of them off, and occupied the whole in solitary dignity. The chief teachers of the Madura College were Narakira, Bána, and Kapila, to whose joint labours this work is ascribed.

VIII.—Tondamána Kathá.

Palm leaves.

A short account of the first settlement of *Tonda*, by *Adonda Chakraverti*, the illegitimate son of *Kulottunga Chola*.

1X.—Tondamandala Satakam.

Palm leaves.

An account of the country of Tonda in a hundred stanzas by Padikási.

X.-Kongadesa Rájákal.

Palm leaves

An account of the Princes of of the country known as Konga or Chera, one of the three principal divisions, with Chola and Pandya, of the eastern half of the southern portion of the Peninsula. It corresponds nearly with the modern districts of Salem and Coimbatore, with addition of parts of Tinevelly and Travancore. The boundaries according to the Tamul authorities are

the Palini river on the north, Tercasi in Tinnavelly on the east, Malabar on the west, and the Sea on the south.

According to this work, the series of Konga or Chera Princes, amounted to twenty-six. from Viraráya Chakravertti to Rája Malladeva, in the time of whose descendants the kingdom was subdued by the Chola Rája, in the year of Sáliváhan 816 or The Princes here enumerated are Vira A. D. 894. Ráya, Govinda Ráya, Krishna Ráya, Kalivallabha, Govinda the 2nd. Chaturbhuja, Kumáradeve, Trivikrama Deva, Kongani Vermá, Mádhava Vermá, Hari Vermá, Vishnugopa, Krishna Vermá Dindikara, Durvaniti, Pushkara, Trivikrama, Bhúvikrama, Kongani Mahádhiráya, Govinda 3rd, Sivaga, Príthivi Kongani Mahádhiráya, Rája, Malla Deva, Ganda Deva, Satyav ákya Deva, Gunottama Deva. From the Tanjorc Sovereigns, Chera passed under the dominion of the Belil Rájas of Maisur, and finally under that of the Princes of Vijayanagar, of whom some account is also given in this work.

XI.—Kernáta Ríjákal.

a. Palm leaves - b. ditto-c. ditto-d. ditto.

An account of the Sovereigns of the Carnatic. After a short notice of *Yudhishthira*, and his brethren and of some Hindu Princes of the Lunar

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family, the Manuscript gives an account of the Mogul Sovereigns of Hindustan, and the family of *Nizam ali*. MSS. b. is an abridgement.

XII.-Keraladesa Kathá.

Palm leaves.

A short account of Parasuráma's granting the country of Kerala or Malabar to the Brahmans, and of some of the actions of Cheruman Perumál, who is said to have established the divisions of the country still subsisting, and to have become a convert to Mohammedanism.

XIII.—Tuluvadesa Kathá.

a. Palm leaves-b. ditto.

A short account of Tuluva from the time of Alemgir, including an account of the descendants of Sivaji.

XIV.—Dillirája Kathá.

Palm leaves.

A short genealogical account of the descendants of Arjuna, and a few ancient Hindu Princes and some account of the reign of Krishna Ráya of Vijayanagar.

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XV.—Janameyaya Vansávalí,

Palm leaves.

A short account of the family of Janamejaya the great grandson of Arjuna.

XVI.—Vádur Sthala Purána.

a. Palm leaves - b. ditto - c. ditto - d. Paper.

Account of the life of Mánikya vásaka, Prime minister of Arimerddana or of Vamsa Sekhara, King of Madura, and celebrated for his devotedness Having been sent on a mission to buy. horses, he encountered Siva as a Pandaram, or Saiva teacher, by the way, and in consequence of his lessons, distributed the money he was intrusted with to his mendicant followers, and an adjacent temple of that divinity. The Rijá hearing of what was taking place, sent to command his return to Madura, with which, by the advice of the seeming Pandaram, he complied; informing the king he had bought the horses, which would arrive at a lucky hour: at first the king believed him, but upon further information, doubting his veracity, subjected him to severe tortures, until Siva changing a number of jackalls into horses, and himself asuming the appearance of the dealer, arrived at Madura, and delivered them to the king. Being conducted to the stables, the jackalls at night resumed their proper shapes, killed the real horses, and broke

loose and ravaged the country. Mánikya Vásaka was in consequence again imprisoned, and tortured, when Siva caused the Vygi to overflow its banks, and deluge the country, until his worshipper was released—other marvels are natrated of Mánikya Vásaka, who finally left the Rájí's service with honour, and adopted a religious life, in which character he composed the Teruvargam, a set of verses in four books in praise of Siva, and other similar works, also a grammar of the Tamul language-After visiting the principal temples of Siva in the Dekhin, he settled at Chilambaram, where he was visited by a deputation of Bauddha priests from Ceylon, whom he disputed with and overcame. He also cured the daughter of the Raja of Ceylon of dumbness, on which she repeated the twenty verses in praise of Siva, which are annexed to the Teruvargam. The Bauddhas were conver: ed by these marvels. Mánikya Vásaka was finally absorbed into the Linga at Chidambara, in the presence of all the people.

The work is by Sivajnyána, a Pandaram or Siva Ascetic.

XVII.—Agastya Varalár.

a. Paper - b. Palm leaves.

An account of the Muni Agastya taken partly from the 1st section of the Kási Khanda of the Skanda Purána, and partly from local legends.

Agastya is said to have come from the north of India, and settled finally in the south, where he was the author of the first elements of Tamul Grammar. His grammatical writings no longer exist in consequence of an imprecation upon him, by his disciple Tolgappya, but a number of medical writings bear his name. Manuscript b. is also known as the Purána Maharshi Kathá.

XVIII.—Sanghattár Cheritra.

Palm leaves.

at Madura for forty-nine professors by the Pándya Rája Vamsa Sekhara, and the triumph over the professors by Teruválluver, the author of the Koral.

XIX.—Gnyána Samandhar Cheritra. Palm leaves.

Account of a Saiva Priest, who is said to have confuted the Bauddhas or Jainas in the days of Guna Pándya, and to have restored the ascendancy of the Saiva faith in the Chola and Pándya Kingdoms.

XX.—Sirutonda Yachhagána. Palm leaves.

Account of Sirutonda, originally a Jaina, but a convert to the faith of Siva, in which capacity he received a visit from Siva, disguised as a Jangam. By Gnyána Prakásika.

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XXI.—Balayála Ráya Yachhagána.

Account of the faith of the Baláyala Rája of Sindhukota in Siva. The God having come to his house as a Saiva mendicant, and being hospitably entertained by him, desired him to procure him the company of a female, who had been chaste for a certain period, and the Prince being unable to procure such a woman in the city, presented his own wife to his guest. Siva satisfied with this mark of his piety, appeared in his real figure, and conferred a recompence on the prince.

XXII.—Kumbhakona Virabhadra Tamburan Bharani.

Palm leaves.

Account of a priest of the Vira Saiva sect who was settled at Kumbhakona, and is here described as an incarnation of Virabhadra the angry emanation of Siva, employed by him to disturb the sacrifice of Daksha, which legend is also narrated in the usual manner, and forms the bulk of the work. By Katta lutan.

XXIII.—Virabhadra Tamburan matha Vernanam.

Palm leaves.

Some account of the Saiva establishment of Pandarams at Kumbhakona, and its founder Vira-

bhadra, as well as of some of his successors as principals.

XXIV.-Madhurá Viráppan Ammán.

a. Palm leaves—b. ditto—c. ditto.

An account of Viráppa one of the subordinate chiefs of the Madura Kingdom under the Náyaks, Viráppa, is said to have been the son of Tulasi Mahá Ríja, but the astrologers announcing that he would cause the ruin of hisf amily, his father ordered him to be exposed in the forests. He was there found by a man of the Chandila or Pariar cast, and brought up by him to the period of adolescence, when with his father, he was employed in the service of one of the Poligars of Madura, Bomma or Bommaya Náyak. Here he engaged the affection of the Poligar's daughter, and raised an insurrection against her father, in which Bommaya Náyak was killed, and Viráppa married the daughter. Viráppa then took service with Chokanáth Náyak of Trichinapally, by whom he was sent with an army to clear Madura of banditti. After his return. whilst visiting a harlot by night, he is taken up for a thief, and has his hands and legs cut off. He then adopts a religious life, on which his wife burns herself, whilst he, after repairing to various holy shrines dedicated to Siva, is absorbed in a stone Pillar, by favour of Mínákshi amman and Sundareswara, and is worshipped at Madura in that form. By Nangaya.

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XXV.—Bommanáyaka Kathá.

Palm leaves.

A short account of the family of Bomma or Bommapa Náyak, one of the Telingana chiefs who accompanied Nágama or Viswanátha Náyak from Vijayanagar to Madura, and were by him set over different districts as Paligars. These jurisdictions were not unfrequently changed, and their allegiance transferred to the chiefs of Tanjore or Marawa, untill under the British Government, the family was admitted according to this authority, to a part property in the Villages of Karasahetu and Warapur. By the Wakil or attorney of the family.

XXVI.—Rámáppayyen.

Paper.

Account of the defeat of Vanneya, son of Adi Náráyan Rájá of Rámnád, by Rámáppya, the general of Tirumala Náyak, of Madura, about the middle of the 17th century. The object of this war was to restore Tumbi, the nephew of Adináráyan, whom his uncle had deposed: according to other authorities, Vanneya successfully resisted on his father's part, the attack of the Madura general, and it was only after his death, that Tumbi was made Setupati or prince of Marava and Ramnad. By Tennamanar Kavi.

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XXVII.—Chengi Rajakal.

Palm leaves.

Account of Jayasinh, Raja of Chengi or Gingee, his defeat by the Nawab of Arcot, and his death.

XXVIII.—Narasinh Ráya Vamsávali.

Genealogical list of the Princes of Vijayanagar, and an enumeration of the districts subject to them, in the time of Narasinh Riya, the 14th of that dynasty.

XXIX.—Bháshyakára Cheritra.

Palm leaves.

Some account of the Vaishnava reformer Rámánuja. termed Bháshyakára from his explanation of the Vedas; his visits to different holy places, and their recovery from the Saivas, for the worship of different forms of Vishnu especially at Tripeti, and his founding the temple of Terunáráyana at Terunáráyanapur, are the chief subjects of this tract.

XXX.—Guru Namasiváya Cheritra.

Palm leaves.

Legend of some Saiva priest, who adopted the name of Nama Siváya, Glory to Siva, who was first established at Tirunamale, and thence removed

to Chidámbara, where he erected part of the present temple.

XXXI.—Erangè Valangè Cheritra.

Palm leaves.

An enumeration of the tribes who constitute the left hand and right hand Castes.

XXXII.—Valangè Cheritra.

Palm leaves.

Collection of legends relating to the *Pariar* caste especially, but comprehending some of the *Veláler* of the right hand sect, composed by *Vedanáyak* by order of Colonel McKenzie. The work is preceded by a history of *Viswakarmá*, the supposed progenitor of the five principal castes of the left hand, or the Artisans. The *Valangè Cheritra* consists of 24 sections.

- 1. Account of Sambúka, Paravidya, and Tiaga, sons of Mallia Peruman the Pariar or outcaste attendant of the demon Rávana.
- 2. Account of *Mariyammá*, the Goddess of the small pox.
- 3. Account of Adhi, a Pariar woman, the mother of Mariyammá, by a Brahman husband, and of six other children, or three females and three males; the first are named Uruvi, Aveyar, Valliyammá; the three last, Teruválluvar, Silamman,

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and Kapila, several of whom of either sex, are the most distinguished of the Tamul writers.

- 4. The distinctions between the Brahman and Vallaver, and between the Vallaver and Pariar castes.
- 5. Account of the Chola Malige, or a tower between Kumbhakona and Pattiswar, built by Nanda Chola, a Pariar Prince of Tanjore.
- 6. Account of Ambhuli Chamundha Nárayan Vennáyagara Peruman, a Pariar who founded Malarikota.
- 7. Account of Tiaga Chamban, the Pariar in honour of whom a Linga called Tiagarasa swámí was erected at Tiruvarur.
- 8. Account of *Terunalikoppavan*, and *Ahney-aram peram paraya*, two sages worshipped at *Tiruvarur*, being sons of *Siva* by a *Pariar* woman.
- 9. Account of Nanda a Pariar King of Chola, killed by a device of the Kamalar or Artisans of the left hand caste, whence the enmity between them and the Pariars.
- 10. Account of Nandi Rája, son of the King of Chola, by a Pariar woman.
- 11. Of the terms Erange and Valange, the names of the left hand and right hand castes, but

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In use especially applied to the two inferior orders of each respectively or the *Mádigaru*, shoemakers; and *Pariars*.

- 12. Differences and dissensions between the Pallurs and Pariars.
- 13. Conduct of those two towards the Velálars or Súdra cultivators
- 14. Dissensions between the *Pariars* and *Kamalars* or five classes of Artisans.
- 15. Purport of the Phrase "a Mohammedan of Mecca and Kamálar of Mandhai are alike.
- 16. Argument between the Kamálar and Valangé Tribes.
 - 17. Different divisions of the Velálars.
- 18. Destruction of the Marawa caste, by Va-damaleyappa Pille, of Tinnevelly.
- 19. Traditions and customs of the tribes called Nattamudis, Kalar, and Pulli and others.
 - 20. Account of the Sánar Tribe.
 - 21. Account of Ráma Rája of Malayálam, the destruction of the men of two head castes by him, and marriage of their women to men of inferior tribes, with a description of the Puleyar caste.
 - 22. Account of the Kavarè caste.
 - 23. Further particulars of the tale of Nandi Raji.

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24. Account of a fort built by the original Artisan tribes, of Magnetic Stones, which attracted to them all the iron weapons of the enemy.

XXXIII.—Játinul Kavayar.

Paper.

An enumeration of the ninety-six castes of the Hindus in Dravira.

XXXIV.—Játi Valléni.

Paper.

An enumeration of the Hindu Castes.

XXXV.—Tottiyár játi Varnana.

Palm leaves.

Account of the origin and occupation of the *Toteya* tribe, a division of the agricultural caste of *Dravira*, or the country in which Tamul is spoken, of Telugu original.

XXXVI.—Marawa Játi Vernanam.

Palm leaves.

An account of the practices of the Marawas, or the people of Marawa, Ramnad and Tinnavelly.

XXXVII.—Játi Bhedanul.

Paper leaves.

Enumeration of the ninety-six castes of Hindus, known amongst the Tamuls, by Voluga Nandan.

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XXXVIII.—Saru Karunu Utpatti.

Palm leaves.

Account of the origin of the sixty-four families of the Village accountants.

XXXIX.—Narivall palempatta vernanam.

Account of the grant of honorary distinctions to Alagiya Náyak Polygar of Palimpett, and his genealogy.

PLAYS, TALES, POEMS, &c.

Including Religious and Ethical Compositions.

I.—Tiruvaranda Nátaka.

a. Palm leaves—b. ditto—c. ditto—d. ditto—e. ditto

A dramatic version of the legend of one of the Chola Princes offering his son to Siva to expiate the involuntary death of a calf by the youth, and the restoration of the latter to life by the favour of the deity—see page 167.—By Terumalaya.

II.-Kusalava Nátaka.

a. Palm leaves -b. ditto-c. ditto.

A drama on the birth of Kusa and Lava, the sons of Ráma, borne by Sita, after her exile, and their reunion, and that of their mother with Ráma. The drama appears to be a loose translation of the Uttara Ráma Cheritra of Bhavabhúti—By Binadhitten.

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III.—Palininondi Nátaka.

Palm leaves.

The Dramatised story of Báhusinh the General of Chimmapa Náyak, his amours with a courtesan, and dismissal from his employment. To free his Mistress, he steals the jewels of Chokanáth Náyák, and being discovered has his hands and feets cut off, which are restored by the favour of Subrahmanya.

1V.—Chidambara Koravangi.

Palm leaves.

Dramatic representation of the legendary adventures of a form of *Durga*, Sivakámá-amman with the Sabhápati or Deity of the Temple of Chilambaram.

V.—Payamukhiswara Koravangi.

Palm leaves.

Dramatic representation of the loves of Sorasa Chintameni amman for Payamukh iswara, the form of Siva worshipped at Terupákayur—By Kermamukalavan.

VI.—Sarangdhara Yachhagána.

a. Palm leaves-b. ditto.

Story of Sarangdhara the son of Narendra Ráya Prince of Rájamahendri Varam (Rajmun.

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dry.) His stepmother Chitrángí falls in love with him: he rejects her advances: she accuses him of attempting to violate her. The Ràya orders his son to have his feet and hands cut off, and to be thrown out into the jungle. His own mother's lamentations are heard by the Siddhas, who restore the mutilated limbs to the prince, whilst a voice from heaven apprises the Râya of Chitrângís guilt.

VII.—Vallíyammá Nátaka.

Palm leaves.

Legendary account, in a dramatic form, of Valliyammá an incarnation of Párváti found in the woods, and brought up by hunters; when arrived at maturity Náreda tells Skanda of her beauty and he goes to see her, falls in love with, and is married to her.

VIII.—Jyánamadi Yulla Nátaka.

a. Palm leaves-b. ditto.

A dramatic dialogue between the Rája of Kondipattam, and the Goddess Valliyammá on his visiting Chidambara, where she instructs him in holy wisdom, and enjoins him to take up his residence at the temple.

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IX.—Sanakáai mundi Nátaka.

Palm leaves.

Dramatic representation of the adventures of Kallatangan, of Madura, who steals the horse of Surupú Khan to gratify the demands of a courtesan, and being detected has his hands and feets cut off: the Rája of Kilakeri employs a physician to heal his wounds. He visits all the celebrated shrines in the Dekhin, and finally proceeds to Mecca where Mahommed restores his hands and feet.

X.—Rukmángada Cheritra.

Palm leaves.

Legendary tale of Rukmangada, a Raja, who was infatuated by Mohini the daughter of Brahma, to grant her a boon; on which she demanded either his breaking the fast of the eleventh day of the fortnight, or putting his only son to death: being a devout worshipper of Vishnu, he preferred the latter, for which he was elevated, with his son, to Vaikuntha. The work is a translation of the legend as told at considerable length in the Naradiya Purana.

XI.—Alle Arasani Ammal.

Palm leaves.

A Story of Arjuna's falling in love with, and marrying Allé the Princess of Madura. By Nangaya.

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XII.—Kápilaváchakam.

Palm leaves.

Story of a cow who having given up herself to a tiger to redeem her owner, requested leave to go and suckle her calf, after which she returned. The tiger moved by her observance of her faith, let her go, on which Iswara elevated both to his region. By Wallikandeyam.

XIII.—Tiruvirinchi Pilla.

Palm leaves.

An account of the sports and actions of Kumira, in his infancy and youth. By Senda Tamam Pilla.

XIV.—Minákshi Amman Pilla Tamul.

Palm leaves.

Legend of *Párvati* becoming incarnate as the daughter of *Malaydhwaja* king of *Pándya*, whence her worship as *Minákshi*, was introduced at *Madurá*, and the pastimes and actions of her youth. By *Kumáraguna Tamburan*.

XV.—Sugriva Vijaya.

Palm leaves

The victory of Sugriva the monkey king, or rather of his friend and ally Ráma, over Báli his brother, an episode of the Rámáyana taken from the Sanscrit; By Raja Gopála.

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XVI.-Kokokam

Palm leaves.

A work on the intercourse of the sexes, attributed to Koka Pundit.

XVII.—Manmathaneranda Kathá.

Palm leaves.

The Pauranic story of the interruption of Siva's devotions by Kámadeva, and consequent reduction of the latter to ashes by the fire of Siva's frontal eye, the grief of Reti the wife of Káma, and the God's being restored to life.

XVIII.—Mairávanakathá.

Palm leaves.

Account of Ráma and Lakshmana being carried off by the Giant Mairávana, in the disguise of Vibhishana, and confined in an iron cage previous to sacrificing them to Kálí. Hanumán being apprised of the circumstance undertakes their recovery, and after effecting his entrance into the interior of Mairávana's fortress by the assistance of Dordandí, the sister of the Giant, rescues the princes, and fights with and destroys Mairávana.

XIX.—Subrahmanya Vilás

Palm leaves.

Narrative of the loves and the marriage of Subrahmanya or Skanda, with Valliyammá.

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XX.—Nalaraja Kathá.

Palm leaves.

The history of Nala, Raja of Nishadha and his bride Damayanti, taken originally from the Mahábhárat and the subject of the poem called Naishadha. This work, which is attributed to some of the members of the Madura College, appears to have been the one translated by Mr Kindersley in his Oriental Literature.

XXI.—Nalarája Vemba.

Palm leaves,

The same history as the preceding, in poetry, attributed to the same writers.

XXII.—Tamul Perumal Cheritra.

Story of a princess, the daughter of the king of Alaka, who becomes an evil spirit untill released by the Poetess Avayar. She is born again as the daughter of the king by one of his concubines, and acquires great proficiency in Tamul composition, in which, she makes it a stipulation for her hand, that she shall be overcome. Her lover in a former life, being born as a wood cutter, prevails upon Narakira, one of the first professors of the Madura College, to contend with the Princess, and having conquered her bestow her on him; which he accomplishes, when the wood cutter marries the Princess and reigns over Alaka. By Seyallar.

XXIII.—Alakeswara Kathá.

a. Palm leaves—b. ditto.

Story of the Rajah of Alakapur, and his four ministers, who being falsely accused of violating the sanctity of the inner apartments, vindicate their innocence, and disarm the king's wrath by narrating a number of stories. The following incidents are illustrative of the oriental origin of part of Zadig.

"In the reign of Alakendra Raja king of Alaka Puri, it happened that four persons of respectability were rave lling on the high road, when they met with a merchant who had lost one of his Camels. Entering into conversation with him. one of the Travellers enquired if the Camel was not lame in one of its legs; another asked if it was not blind of the right eye: the third asked if the tail was not unusually short: and the fourth demanded if it was not subject to the cholic. They were answered in the affirmative by the merchant, who was satisfied they must have seen the animal, and eagerly demanded where they had met it. They replied they had seen traces of the Camel, but not the Camel itself, which being inconsistent with the minute acquaintance they seemed to possess, the Merchant accused them of being thieves, and having stolen his beast, and immediately applied to the Raja for redress. The Raja on hearing the Merchant's story was equally impressed with the belief, that the Travellers must know what had become of the Camel, and sending for them he threatened them with his extreme displeasure, if they did not confess the truth. could they know, he demanded, the Camel was lame or blind, that the tail was long or short, or that it was subject to any malady unless they had it in their possession. On which they severally explained the reasons that had induced them to express their belief of these particulars.

The first observed, I noticed in the foot marks of the animal that one was deficient, and I concluded accordingly that he was lame in one of his legs. The second said, I noticed the leaves of the trees on the left side of the road had heen snapped or torn off, whilst those on the right side were untouched, whence I concluded the animal was blind in his right eye. The third remarked, I saw a number of drops of blood on the road, which I conjectured had flowed from the bites of gnats and flies, and thence supposed the Camel's tail was shorter than usual, in consequence of which he could not brush the insects away. The fourth said, I observed that whilst the fore feet of the Camel were planted firmly in the ground, the hind ones appeared to have scarcely touched it, whence I guessed they were contracted by pain in the belly of the animal. The king when he heard their explanations was much struck by the sagacity of the parties, and giving the Merchant a sum of money to console him for the loss of the Camel, he made these four persons his principal ministers."

XXIV.—Panchatantra.

Palm leaves.

The original collection of stories known in Europe as Pilpay's fables. This work is well known in Europe from the account given of it by Mr. Colebrooke in the introduction to the printed Hitopadesa, the analysis of it by Mr. Wilson in the Royal Asiatic Society's transactions, and a partial translation by the Abbé Dubois.

XXV.—Udayakumára Kathá.

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Palm leaves.

Story of the Prince Udayakumára, who after

subduing the world, adopted a life of religious penance.

XXVI.—Madanagiri Raja Kathá.

Palm leaves.

A series of tales, rising out of the adventures of the Raja of *Madanagiri* and his minister's son: the work is incomplete.

XXVII.—Viramáran Kathá.

a. Palm leaves -b. Ditto-c. Ditto.

Adventures of Viramáran, the posthumous son of Viradhurandara king of Vijayanagar, killed by his minister whilst hunting; the queen escapes to the Village of Nandisamban who protects her son. When Viramáran grows up, he wins the daughter of Jagadvira by overcoming her in disputation, subdues various kingdoms, marries different princesses, and recovers his patrimonial kingdom.

XXVIII.—Velála Kathá.

Palm leaves.

The Tamul version of a series of twenty four tales, very generally current through India and originally Sanscrit, supposed to be narrated by a Goblin or Vetála to Raja Vikramáditya: by Kavikalanjan.

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XXIX -Nava Nanda Cheritra.

Account of the nine Nandas, deposed and put to death by Chánakya in favour of Chandragupta. The tract was composed as a sort of introduction to the Mudra Rákshasa and a translation of itis prefixed to the play, in the Hindu Drama.

XXX.—Paramárthá Guruven Kathá.

Paper.

The ludicrous adventures of Paramartan Guru and his four disciples by Viramamuni or Padre Beschi. The work has been published with a translation, by Mr. Babington of the Madras civil service.

XXXI.—Kasim padavettu.

Palm leaves.

A poetical account of the adventures of some Mohammedan chief of the name of *Kasim*, it does not appear of what country. The copy is incomplete.

XXXII.—Daiva Saháya Sakhámanimála.

Palm leaves.

Account of the minister of the Raja of Tiruvankatur or Travankore, who, although of the Mapilla caste was distinguished for his devotion to Siva, and foundation of charitable establishments.

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XXXIII.—Kommipáth.

Palm leaves.

A work on the excellence of divine wisdom, mixed up with astrological specifications of lucky and unlucky days, and the choice of auspicious places. By Conamtalan.

XXXIV.—Devaram.

Palm leaves.

A large collection of stanz as or hymns addressed to each of the principal Siva Lingas in the Tamul provinces, ascribed to three celebrated writers, and worshippers of Siva, or Jnyána Samandhar, Appa and Sundara.

XXXV.—Tiruváchakam.

a. Palm leaves.—b. Ditto—c. Ditto—d. Ditto.

A collection of hymns in honor of Siva and the different forms of $Durg\acute{a}$ and on the efficacy of ascetic devotion: the work is attributed to Mánikya Váchaka. see page 201.

XXXVI.—Kamban Páral.

Pa'm leaves.

Verses attributed to Kamban in praise of Virasambhu muni and his residence at Pannár, in Malabar, where the images of the Gods. &c. are said to be constructed of the stones to which Ahalyá

and others were metamorphosed after they were liberated from imprisonment in such substances.

XXXVII. - Sivavákyapáral.

Palm leaves,

Stanzas in praise of Siva as the only supreme or Parameswara.

XXXVIII.—Arunagirínáth Tini pughal.

Palm leaves.

Hymns in honor of a form of Subrahmanya or Kartikeya who is worshipped at Tirutoni near Madras.

XXXIX.—Rangakalambakam.

Palm leaves.

Panegyrical verses applicable either to Vishnu, or Ranganáyak. By Pellaparumallayya.

XL.—Rangadandádi.

Palm leaves.

Hymns addressed to Ranganáth, the form of Vish nu worshipped at Srirangam.

XLI.—Venkatavemba.

Palm leaves.

Hymns in honor of Venkateswara the form of Vishnu, worshipped at Tripeti. By Pellaparu mallayya.

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XLII - Abhiráma Andádi.

Palm leaves.

Hymns in honor of the Goddess Párvatí: by Abhiráma Pattam.

XLIII .- Ambi Aınmál.

Falm leaves

Ilymns in honour of Ambik!, or Minákshi, the form of Párvati worshipped at Madura.

XLIV.—Náráyana Sataka.

a. Palm leaves. b. Ditto.

Praises of Vishnu as Venkataswámi, the deity worshipped at Tripeti, in a hundred stanzas. By Manavalan.

XLV.—Avidamkudi Andádi.

Palm leaves.

Verses in praise of a form of Siva, termed Kalaanáth, by Radavalli Manavalan.

XLVI—Devaráya Pilla páral.

a. Palm leaves. b. Ditto

Praises of Vishnu and Siva, and especially of the forms of the latter and his spouse worshipped at Madura, or Sundareswara, and Minákshi Ammál. By Devaráya.

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XLVII.—Pattana pilla páral.

Palm leaves.

Hymns in honour of different deities by Pattana Pilla

XLVIII.—Stotra Aghaval.

Palm leaves.

Hymns in honour of Siva.

XLIX.-Vullamukkattu.

Palm leaves.

Stanzas in praise of Ganesa and Saraswati. By Anaya.

L.—Nallamálè.

Palm leaves.

Stanzas in praise of forms of Siva and Durgá as Nallanatha and Padmálá Amman worshipped at Nallamalè.

LI.—Yirisamayatturási.

Falm leaves.

Praises of the principal Deities of the Hindu faith, an account of the ten incarnations of Vishnu, and a description of different sects, of Yoga, of Sanyás, of Mantras, of the creation and destruction of the universe &c.

LII.—Hanumatpalli.

Palm leaves.

Stanzas in honour of Hanumán and Pareya Náyiká, a goddess; By Ponnambalum.

LIII.—Agastya Jnyána.

Palm leaves.

A collection of a hundred verses attributed to the Muni Agastya upon the means of obtaining divine wisdom. In some of the verses, he impugns the authority of the Rámáyana and Mahábhárat, and in others is made to give a curious account of himself; as appears from the following translations of the passages by a Tamul Brahman in Col. McKenzie's employ.

"In verse: 10 to 15, Agastya asserts that the Rámáyana and Mahabharat are not true records but were invented by Lyáse, to enable the votaries of Siva to gain a subsistence."

In the 74th and following verses we have a modification of the Pauranic story of his birth. Agastya is made to say.

"Hearken, I declare that I obtained the eminent name of Agastya, because I was former'y a Sudra, my preceptor was a Brahman who resided to the South of Mahámeru.

Before receiving his instructions, I purified my animal frame of all imperfections by abstract devotion: I forsook the world, and lived in caves and rocks, when my holy preceptor appeared, and said, Come, I admit you as my disciple. I assented and followed him. He lighted a sacrificial fire, and placed in it a jar, into which he commanded me to leap. I did so, and was

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consumed, and was born again, and issued from the Jar, which was then changed into the form of a woman.

Verily that jar was a form of Maheswara, and the Brahman, of Mahadeva, who were my parents. They brought me up, and trained me in all learning, and finally Siva conferred upon me immortality."

Accounts of his subsequent actions occur in the 32 to the 39th verse, in which, he says, that by command of Siva he repaired to the Dekhin to inluminate the darkness of the people, and that he invented eighteen languages, including the Shen Tamul—the old or poetical Tamul. "After this" he continues, "I was ordered by Siva to compose various Sastras—and accordingly I wrote 100,900 stanzas on Rasáyana (Alchemy) 200,000 on Medicine and 100,000 on divine wisdom. The first I abridged in 1200 stanzas, the last in 100, and those on Medicine I distributed in different works."

He specifies a number of persons as his disciples, the chief of whom are his Son Satyamuni, and his pupil Sundara.

Agas ya is said to have taken up his residence on *Podiamalé*, at the source of the *Tamraparni* river, who is described mythologically as his daughter by adoption, given to him by Siva.

The following list of works ascribed to Agastya is given, but they are generally supposed to have perished with a few exceptions.

1 Jnyána,	verses	100	20 Bála chikitsá,	verses	5
2 Teruvukule,	"	50	21 Magara Chikitsá,		16
3 Purána,	••	50	22 Terayanul,	"	16
4 Ditto,	66	100	23 Vemba,	"	300
5 Ditto,	60	216	24 Talluvam,	c6	300
6 Sindhúra,	**	300	25 Nighantu.	ee .	100
7 Karasil paujad	<i>i</i> "	300	26 Verganil ayasutr a,		200

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8 Pujávidhi,	c 6	200	27 Phaltarattu,	"	300
9 Díkshaví ihi,	"	200	23 Gurunadi Sast	ra,	100
10 Karna Sútra,	66	43	29 Kirmakánda,	"	900
] \ Mantrika,	"	8000	30 Vaidya,	.6	150)
11 Karya,	"	1200	31 Agama Múla,	"	205
13 Pradakshina	vidhi,	100	32 Suddhi,	"	150
14 Navaloka nav	arelnát	vali 36	33 Váda,	"	100
15 Teruvargam,	"	800	34 Vaidya,	**	50
16 Mychuruka,	"	50	35 Teruvaga,	. 6	19
17 Nilakantha,	"	50	36 Paríkshá Chiki	tsá,	16
18 Ayaratennúr S	Sútra,	100	37 Dandaka,	"	10>
19 Mughavariya	"	6	38 Mantrika,	"	1200

LIV.—Agastya Serga.

Palm leaves.

An account of Agastya's coming to the south of India, and visiting Vriddháchala; being called a section of the Sthala purána of that shrine. The circumstances of his leaving Benares, his humbling the pride of the Vindhya mountain, and thence returning no more to the north, are the same as those narrated in the Kásikhand of the Skanda purána.

LV.—Bhagavat Gila.

Palm leaves.

A translation of the Bhagavat Gita by Subrakmanya Guru.

LVI.—Sittiyar.

Palm leaves,

Short expositions of the doctrines taught by different teachers of the Saiva religion.

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LVII.—Sivaprakásika.

Palm leaves.

An allegorical description of the body as a city to be subdued and regulated by divine wisdom, with an explanation of Yoga and merit and reward of firm faith in Siva. By a Saiva priest named Sivaprakása.

LVIII.—Sivarúpánandam.

Palm leaves.

Explanation of religious knowledge and faith as means of obtaining identification with Siva.

LIX.—Nítisára.

a. Palm leaves.-b. Ditto.

Moral precepts and illustrations by Olaganáth.

LX.—Olganáth.

Palm leaves.

Poetical stanzas in high Tamul, of a didactic and moral purport, by the same author as the last.

LXI.---Nítivemba.

Palm leaves.

Moral precepts, with illustrations in verse by Olaganath.

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LXII.—Nitisára.

Palm leaves.

Moral precepts by Sivagnyánaprakása.

LXIII.—Nítisára anubandhatirattu.

Palm leaves.

A work on the same subject as the preceding, by the same author.

LXIV.—Sivajnyána Saktyarwore.

Paper.

Recommendation of divine wisdom, supposed to be communicated by Siva to Nandi: by the author of the preceding.

LXV.—Kumáreswara Sataka.

Palm leaves.

A tract on the duties of the different castes, and orders of Hindu Society—by Rupandar.

LXVI.—Tiruvalluver Koral.

Palm leaves.

A series of stanzas, of a moral character, on various conditions of human life. This work is of great celebrity in the south of India, as one of the earliest, and best compositions in the high or poetical Tamul. The real history of the author, the divine Valluver, seems to be little known, and

legend has been substituted for Biography. According to the tradition he was one of the seven children of the Brahman Perali by Adhi a Pariar female, and like the rest was exposed as soon as born. He was found and brought up by the Pariars of Mailapur. When arrived at man's estate, he visited Madura in the reign of Vamsasekhara, and overcame the professors of the Tamul College in disputation, in consequence of which he remained attached to the establishment, notwithstanding his inferior birth. The Koral was translated by the late Mr. Ellis, who added to the translation a valuable commentary, illustrating the customs and laws, the literature, and religion of the south of India, as well as a grammatical analysis of the text. which likewise accompanied the translation of the work. In this state, 304 pages were printed at Madras, and the following specimens of it may not be here out of place.

CHAPTER IV.

On the Power of Virtue.

I.

What more doth profit man than virtue doth, By which felicity is given, and whence Eternal bliss ensues?*

* The passages of the original work, and the citations in the Comment, are all printed in Mr. Ellis's publication in the original Tamul.

II.

No greater gain than virtue can'st thou know, Than virtue to forget no greater loss.

III.

That which in spotless purity preserves

The mind in real virtue; all besides

Is evanescent sound.

IV.

Refer not virtue to another day;

Receive her now and at thy dying hour

She'll prove thy never-dying friend.

V.

Pleasure from virtue springs; from all but this No real pleasure e'er ensues, nor praise.

VI.

Know that is virtue which each ought to do;
What each should shun is vice.

COMMENT ON THE LAST VERSE.

"That is virtue which each ought to do"—This simple definition, is both more intelligible and more correct than definitions usually are. It is not exceeded in either respect by the definition of the same thing in the following verse, which is said to belong to the Bhárátam, though I have not been able to find it therein, and quote it, therefore, from the Núisáram, the essence of morality, a compilation from various works. Though distinct in their literal purport, both are essentially the same, and must be admitted by all sects to be axioms in morality.

I will declare in half a Stanza that which has been the theme of millions,

TO DO GOOD TO OTHERS BELONGS TO VIRTUE, TO DO EVIL TO

It is necessary, however, to explain with accuracy the intention of the author, that his expressions should be more minutely examined.—The precise meaning of this couplet turns on the sense of the word Páladu which signifies both that which is natural and that which is apportioned, being derived from the root pilá nature, also, a share or allotment: the first sentence. therefore, may be literally rendered, either virtue is that which it is natural for each to do, or that which is alloted for each to do. Considered with respect to the destined effects of former deed, these two meanings are equivalent, for that which is thus allotted to a being by destiny constitutes it's natural disposition; considered, however, with respect to the two particulars, which, according to the author, are included under the general idea of virtue, the former signification applies to the preference given spontaneously by the mind to natural right, and the consequent exercise of benevolence and charity, and, under the latter, to the preference given from reflection to positive right, and the consequent obedience to the precepts of the law; both significations are expressed by the English auxiliary ought. This distinction is observed and respected by the commentator, as he has not ventured to change the term in his paraphrase, only substituting the abstract noun for the conjugated form.

The doctrine of the author, as here explained, and, as generally inculcated in the chapter, respecting the origination of moral bias, and the inclination towards the good and the evil arising from the fatal influence described under the term mostly rendered destiny, coincides exactly with none of the various systems maintained by European writers, though there are many points in which all resemble it. On the one hand it differs, widely, from the opinions of those who conceive man to be born as a mere animal without natural propensities, and, indif-

ferent alike to good or evil, to be directed towards them solely by education, or association and habit; for, though authority and precept are allowed their due share in influencing the will in the choice of either, all power and, consequently, all determination is attributed to nature or destiny, these terms being used indifferently to describe the same thing. As it allows nothing to chance, so neither does it ascribe any thing wholly to circumstance. On the other hand, also, it differs considerably from the notions we usually attach to the terms fate and predestination; for, though the election of the will, and the feelings of nature, are all under the direction of an inscrutable destiny, as this takes it's origin and character from the uncontrolled acts of the individual it governs, it is not incompatible with the active exertion of free will, in all things not within its immediate scope and tendency. The term fate, therefore, as used in Europe, and vidhi as used in India, though both signifying an over-ruling and inevitable necessity, conveys to the mind of the Indian, an idea so distinct in the concrete from that which the European conceives of it, that their original identity is nearly The notion conveyed by the word predestination, or the eletermination of the eternal salvation or perdition of souls by divine decree, so familiar to the mind of an European, is not readily comprehended by an Indian, and I have found it difficult, therefore, to render it intelligible to many who had long been accustomed to abstract reasoning, and to whom the abatrusest points of their own philosophy presented no difficulties: there is in fact no term in Tamil or Sanscrit by which it can be correctly translated, though of course it's meaning may be expressed by a periphrasis or compound.

Though in the preceding verse the motives of moral action are in their effect designedly confounded, so that it's actuating cause appears to be individual gratification, the doctrine I have attempted to explain, is in reality, also, very different from that of some eminent writers, who make self-interest the sole motive

of moral conduct; for, as already explained, it implies the existence of two separate causes, namely, the intuitive perception and preference of that which is beneficial, and obedience to authority from rational conviction. These though speculatively, perhaps, they may be referred to a common origin, are really distinct in their operation; for man, as he actually exists, is equally the creature of nature and habit, which in him are so confounded that it is impossible, morally and physically, to distinguish the effects of one from those of the other. Menu, therefore, is practically right in subdividing the second of these causes, as he does in the following verse, the I2th of his Second Chapter (Dwitiye'd,hayah), at the commencement of which he distinctly assigns the love of self, or hope of benefit, as the primary motive of all virtuous and religious action.

The Scripture, the revealed codes, approved custom, and that which is gratifying to his own self;

These four modes are declared by the learned to constitute the regular body of the law.

Still more adverse to this doctrine are the notions conveyed by the expression moral sense and moral sentiments, words with which certain writers have amused themselves and their readers. To maintain the existence of a sense or sensible faculty, for which there is no correspondent sensitive organ, would disconcert the gravity of an Indian philosopher. "Is not the knowledge of external objects" he would probably ask, "suggested to the mind by the impulse of those objects on the senses, and, though the operation of the senses is secret, are not the organs of each apparent? where then lies the physical organ of morality? If it be difficult, nay perhaps impossible, to explain how the minute atoms exhaling from the essential oils of a flower, by operating on the olfactory nerves, which constitute the organ of smell, excite in the mind the dea of perfume, wilt thou undertake to shew how the abstract

being morality, by operating on the organ thou hast imagined, and called the moral sense, can excite the idea of virtue." Were this notion indeed admitted as correct, how could the variety of moral institutions exist which prevail among mankind, all tending towards the same object, and in fact effects ing by various means the object towards which they tend? If, as faucied by these visionaries, there could exist a moral sense or instinct, like other senses and instincts, it's operation must be invariable; all mankind would form the same undeviating notion of right and wrong, as they do of black and white, and moral action would universally be governed by rules as immutable as those that guide the bee in every region of the earth in the construction of it's comb or the swallow in the building of its nest. But it is not so; for though, as all mankind have the same general wants and are actuated, therefore, by the same general motives in the exercise of choice, they must in many cases necessarily prefer the same objects, yet it does not follow that in all cases they should prefer the same, and still less that they should endeavour to obtain them by the same means, or observe the same rules in the enjoyment of them. Thus though female purity, according to the notion entertained of it by the European, may to him appear an object of undoubted preference, and the preservation of it, secured by the maxims of morality and the precepts of religion, may be productive to him of gratification and happiness, it by no means follows that the miseries resulting from immorality must be the portion of the community in which a notion of it entirely dissimilar is adopted; as in the province of Malayalam, where among the superior caste of Sudras, all women, with certain restrictions as to tribes, are common to all men, and where this state of things is equally productive of public order and private happiness, as the stricter institutions of Europe.

In all arguments relative to the powers and operation of mind, whether considered abstractedly, or in connection with

it's material means, the endeavour to trace them to any unmixed and wholly simple principle, is unsafe in speculation, if not unfounded in nature, and, consequently, unsound in philosophy. This delusive spirit of generalization, which has given "local habitation and a name" to so many insub-tantial theories has influenced the reasoning of men on morality in the east as well as the west; all Indian sects agree in referring the election and practice of virtue in part to positive precept, but some, assign the origin of both to precept only, and admit no morality but what is expressly ordained, not however by human authority, as the sceptical writers of Europe maintain, but by the revealed law of God.—Mixed motives, in cases even where they are apparently the most simple, it is probable, always govern the decisions of the will, and the alchymy of the mind, therefore, which endeavours to reduce all it's phenomena to an empirical simplicity, is as unnatural a chinera as, the alchymy of matter, the elements of the former being no more homogeneous than those of the latter.

Here follows a Grammatical Analysis of the original stanza.

The following verses have been selected for the further elucidation of the subject of this Chapter; for the future, similar illustrations will be added without formal notice, unless more particular explanation should be necessary than can be given in a note.

PAZHA-MOZHI.

Those men who have long neglected virtuous acts let them practise them even for a short space by means of the wealth they possess; for know, O thou, whose breasts are firm and waist taper! that the virtue of benevolence acts when relations act not.

When born in a human form, difficult of attainment, practise virtue to the utmost of thy power: for inevitable pain, uniting with fearful disease, old age und death, approacheth to destroy thee.

If when virtue is practised it be rightly considered, and the nature of it fu'ly comprehended, it will assist in the attainment of eternal felicity; wealth if preserved will increase, but by the practise of virtuous acts the opposite (sin) will be destroyed.

With the wealth thou enjoyest, and without offending others, perform the acts of benevolence on which thou hast resolved, completely; it is as advantageous to neglect to reap that which thou hast planted; as to sustain the loss which will result from breaking off in the midst and leaving them imperfect.

As a mother compels a froward child that refuseth the breast to receive the milk, so do thou by severily, regardful of eternity only, excite the sacred flame in the minds of those devoid of virtue.

Can they, who reflect on the transitory existence of their parents, account the wealth of this would real wealth? be charitable as befitteth thy condition, for none can block up the way of a rolling mountain (i. e. cannot stay the inevitable approach of death.)

Those who without reflection have neglected the righteous deeds, which, before dying, they ought to have performed, and, beth nking themselves of their future road, only when warned by sickness, then endeavour to perform them, will be as much at a loss as if seeking in vain for a stone when they see a dog; (about to attack them.)

As it confers renown in this world, and in the other, felicity, to those who constantly practise the virtue of benevolence, the two roads branching from the same point, and each leading to happiness.

PRABHULINGA LILA.

The sages say, that, as milk, which from its excellence ought to be preserved in a golden vase, is lost by pouring it into a furrow of the earth, so the advantages of the human form ure lost to him, who, after wandering from body to body, hath with

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difficulty acquired it, if he do not aspire to be relieved from the affliction of various births and attain, by its means, to unchangeable eternity by the practice of every kind of virtue however aradyous.

The keeper of the refreshing flower-garden said—"there is none more subject to delusion than he, who, being endowed with a body, perishable as lightning, by which an imperishable body, may be obtained and he may attain to everlasting felicity, fearing to mortify that body, neglecteth the practice of righteous acts from love of it and, indulging in luxury, liveth in vain.

CHINTAMENI.

Even when you proceed to a village where none but your own connections reside, you are careful, as if you were at enmity with them, not to set your foot without the door, unless you are provided with provisions for the journey; when death bears you away and you are alone in a dreadful road, you will have made no provision for the journey, ye who are solicitous only for the well-being of the body.

As when the stalk of a water lilly is broken the fibrous threads within it are yet unbroken, thus, though thy old body be destroyed, thy sins will follow thee and, surrounding thy indestructible soul, will plunge it into the lowest and most dreadful hell and burn it in flames of unquenchable fire with torment unutterable.

If men of virtuous minds are charitable to all beings, their former acts shall inseparably accompany the soul like the shadow of a bird flying in the air, without even one being forgotten, and shall liberally afford whatever they desire, like the Cow (Cámadhénu), which yieldeth all that is required.

I have both neglected to pay due honors to the sages who have studied the ancient scriptures, and to guests whom I ought to have received hospitably; not reflecting, that, besides the effects of my righteous and unrighteous deeds, nothing will follow me and that nothing else is really mine; for will either the house I inhabit, or the wives I have wed led, or the childreu I have begotten, or the body I animate accompany me? When dead I shall plunge into a dreadful hell and in after-births be afflicted by poverty and distress.

Without great care and fatigue of body, wealth cannot be acquired; without the wealth aforesaid those good acts, whence merit proceedeth, cannot be performed; and, unless such acts are performed, righteousness cannot exist; if righteousness exist not, happiness cannot be obtained; consequently without the assiduous practice of virtue there can be no happiness: with all thy power therefore follow righteousness.

BARA DAM.

From righteousness proceedeth victory, and unrighteousness destroyeth the strength of the body; those, who have overleaped the bounds of science, have unanimously declared this to be their effect, and their words we perceive are exemplified in thee, O Prince! (Derma-rajen) for returning from exile thou reignest, O thou who hast no equal! over erowned Kings.

STANEAS BY SIDAMBALA PANDARAM.

As there is nothing more profitable than virtue, the practice of it must not be neglected; for from the neglect of it proceedeth in this world infamy, misfortune and death, and inevitable misery will follow hereafter.

If one neither permitteth his mind to be defiled by the micked deads which originate from the propensity to evil, by which all sumls existent in the earth surrounded by the dark ocean are afflicted, muchy outcageous anger, destructive of respect, nor by any other stain, the sages have decided that this is real virtue; to those who regard any virtue more contracted than this, ostentation only will be attributed, for in it there is no purity.

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To those, who deeming this body as instable as a bubble in the water, do not defer to a future time the practice of virtue, but perform it with delight while yet firm in health, virtue shall assist them in the hour of death and accompany them when they depart.

Though born in the greatest tribe they are mean if they are not exemplary in the practice of virtue, and they are equal to the greafest, of whatever tribe they are, who by the practice of virtue divest themselves of their natural meanness; these by their deeds will rise to renown and heaven, those sink to infamy and hell.

By beneficence only the Gods attained to all good, by the contrary wealth and pleasure perish; of the two species, domestic wirtue produceth wealth and pleasure; and religious virtue, final beatitude, far exceeding both:—is there any thing that exceedeth this?

A STANZA.

Devotion performed without knowledge is not devotion; a virtuous act void of reason and reflection is not virtue; therefore, devotion performed without the clearness of knowledge is like washing in unclean water, and virtue not guided by well measured reason is a jewel with a flaw; thus say, the wise of old, whose devotion consisted in silent contemplation, and they have established it as an important rute to be known by all.

A STANZA.

The lustre of the eye, as instantaneously as a flash of lightning, darts it's sparkling beauty and is gone; the most requisite qualification think not to be beauty; shining qualities are not requisite good qualities are.

The proud vainly think within themselves that strict and equal, virtue is their's alone and is found no where else;

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But say not that virtue rests only with yourselves, nor believe that it is the peculiar attribute of any, for she walks with an equal pace among us all:

It is the coparcenary possession of all within the bounds of the earth, that pearl of the clearest and most beautiful water, and the exactest shape, that high-priced pearl is virtue.

COUPLETS.

From knowledge proceedeth goolness, from goodness knowledge; thus kind produceth kind.

As the diamond polisheth the diamond, so do the unblemished virtuous promote goodness in others.

If evil be done that good may ensue, that good is not stable; good is maintained by goodness.

If thou have the fortitude to stop in the path of vice and to forsake it; know this to be the greatest virtue of thy nature.

Although men, addicted to the ways of this world, follow various institutions, inward virture only is the virtue that exalteth to the stars.

Beschi observes of the author of the Koral; "the poet so well known under the name of Tiruvál-luven was of the low tribe of Paraya but of his real name we are ignorant; for although he had no less than seven commentators not one of them has mentioned it. Válluvan is the appellation by which soothsayers and learned men of the Paraya tribe are distinguished, and Tiru here signifies divine, in the sense in which we say the divine Plato." Babington's translation of Beschi's Grammar of the Shen Tamil.

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LXVII.—Varunáditya.

Paper.

A work on ethics for the use of the Pariar caste, attributed to the same author as the preceeding.

LXVIII — Arangeswaravemba.

a. Palm leaves - b. ditto - c. ditto - d. ditto - e. ditto.

A work in illustration of the Koral, or moral precepts of Tiruvalluvar—by Ranganáth or Ranges-wara.

LXIX—Atishudhi.

a. Palm leaves-b. ditto.

A series of moral injunctions in verse by the celebrated female poet and philosopher Avyár, an account of whom, with a translation of this and other tracts of a similar kind, by the same author, is published in the 7th Volume of the Asiatick Researches, by the Revd. Dr. John: according to him Avyár lived about the 9th century of the Christian Æra. Her writings are composed in the high or poetical Tamul.

LXX.-Kunneivenden.

Palm leaves.

Moral precepts in verse by Avayár, this also is translated in the Asiatic Researches: see the preceding.

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LXXI.—Nanuali.

Palm leaves.

Moral precepts in verse by Avayar: see the two preceding.

LXXII.—Nalaripada Ure.

a. Palm leaves-b. ditto.

A work in forty sections upon the moral obligations of man in society: attributed to holy teachers amongst the Jainas.

PHILOLOGY.

I .- Tolghappiyam.

Palm leaves.

A Grammar of the Tamil Language by Tolghappya who is said to have been an incarnation of Vishnu, and the pupil of Agastya, whose large Grammar, consisting of 80,000 rules, he abridged, reducing the number to 8000. According to some traditions, this Grammar is an amplification of a similar work, ascribed to Vira Pándya Raja of Madura. It is written in an abstruse and difficult style. The following short account of it is from the Babingtons translation of Beschi's Grammar of the Shen or High Tamil." One ancient work written by a person called Tolcappiyanar (ancient author) is still to be met with: but from its conciseness it is so obscure and unintelligible, that a devotee named Pavananti was induced to write on the same subject.

II.—Nannul.

a. Palm leaves. - b. ditto.

A portion of an intended work on Tamil Gram-

mar by an ascetic Pavanandi. Beschi observes, his work is denominated Nannul, a term that corresponds exactly to the French Belles Lettres, and the Latin Literæ humaniores. The work was to consist of five parts, treating of letters, words, composition, versification and embellishment, but the two first were the only parts compleated.

III.—Tonnul Vilakhanam.

Palm leaves.

A grammar of the high Tamul Dialect by Vira Mahamuni or Father Beschi. The following account of this celebrated Missionary is taken from Mr. Babington's Gooroo Paramarttan.

"The few following particulars, of one whose fame is so well established in the South of India, may not be unacceptable to those whose views are directed to that country. They are taken from a Tamul MS. in my possession.

Vīramāmooni or the great Champion Devotee, as Beschi is surnamed by the Tamuls, was a native of Italy, and one of the religious order of Jesuits. Having been appointed by the Pope to the East India Mission, he arrived, in 1700, at the city Goa, on the Western coast. He thence proceeded to A voor, in the district of Trichinopoly, where he studied the Tamul language in both its dialects, as well as the Sanskrit and Teloogoo; and with a view to public employment, which it was ever the Jesuit policy to seek in order to promote their religious views, he made himself master of the Hindostanee and Persian. It is probable that he held political offices in the earlier part of his life, for we can hardly suppose him to have arisen at once to the appointment of Divan, which he held un-

der the celebrated Chunda Saheb, during his rule as Nabob of Trichinopoly, especially as Chunda Saheb, did not assume the government of that place until the death of the Raja, which happened in the year 1736.

From the moment of his arrival in India, he, in conformity with Hindoo custom, abandoned the use of animal food, and employed Brahmans to prepare his meals. He adopted the habit of a religious devotee, and on his visitations to his flock assumed all the pomp and pageantry with which Hindoo Gooroos usually travel. He founded a church at Konangooppam Arivanoor, in the district of Baroor, and my MS. notices particularly a picture of the Madonna and the child Jesus, which he caused to be painted at Manilla and set up in that church. It was in honour of this Madonna, of her husband Joseph and the Lord Jesus, that he composed the Sacred Poem called Tembavani: which, vying in length with the Iliad itself, is by far the most celebrated and most voluminous of his works. It contains 36:5 tetrasticks, each of which is furnished with a prose interpretation; and, to judge from the only Padalam or Canto which I have had an opportunity of reading, where the murder of the innocents is described, its merits are not overrated. Viramamooni also founded a church at Tirookavaloor. a name which he gave to the town of Vadoogapet, in the district of Ariyaloor, and on the Madonna there he composed three Poems: Tirookavaloor Kalambagam, Anneiyajoongal Andadi, and Adeikala Malei-The following are the most important of the remaining works of this author; which, with exceptions that will be noticed, are extant only in MS.

Kiteri Ammal Ammanei, a poem. Vēdiyarojookkam, a work in prose; where as the name implies, the duties of one who has devoted his life to religion are laid down. Vēda Vilakkam, also in prose; which, from the title (the light of the gospel), I presume to contain some doctrinal exposition of the

Roman Catholic Faith. A Dictionary, Tamul and French, another Tamul and Portuguese; a third Tamul and Latin Sadoor Agharādi, or the Four Dictionaries; a Tamul work relating to the higher dialect. Of philological works he has furnished Tonnool Vilakkam; a Tamul Grammar of the higher dialect, written in Latin. Of this I made a Translation in 1814; which, having become the property of the Madras Government, is now, as I learn, under course of publication at their College Press. The Clavis Humaniorum Tamulici Idiomatis; a second Grammatical Treatise in Latin, relating to the higher dialect. A Latin Grammar of the common dialect; which has been published at the College Press at Madras; and of which a faulty and vulgar translation has long been before the public.

Such were the literary labours of Beschi, and he was distinguished as much for his piety and benevolence as for his learning. To the conversion of idolators his principal efforts were of course directed, and they are said to have been uncommonly successful. Perfect master of Hindoo science, opinions and prejudices, he was eminently qualified to expose the fallacies of their doctrine, and the absurdities of their religious practices; and, accordingly, he is much extolled for the triumphs which he obtained, in those controversial disputations which are so frequent among the learned in India, and for the almost miraculous skill which he displayed, in solving various enigmatical questions which his adversaries propounded for his embarrassment.

It remains a subject of regret, that talents so rare, should have been devoted to the promotion of a religion scarcely less replete with error, than that which it supplanted: but we may draw this practical conclusion from Beschi's success, that a thorough acquaintance with Hindoo learning and a ready compliance, in matters of indifference with Hindoo customs, are

powerful human means, to which the Jesuits owed much of their success, and which should not, as is too much the case, be despised by those who undertake the task of conversion in a better cause. Vīramāmooni continued to ho d the office of Divan, in Trichinopoly, until the year 1740: when that city being besieged by the Mahratta army, under Morary Rao, and Chunda Saheb being taken prisoner, he contrived to effect his escape, and fled to the city of Gāyal Patanam, then belonging to the Dutch. He there remained, in the service of the church, until 1742, when he was carried off by an illness, the particulars of which are not stated. His name is still remembered in Gāyal Patanam, and masses continue to be offered up for the salvation of his soul, in that city and its neighbourhood.

IV.—Mandalapurusha Nighanta.

a. Palm leaves.—b. Ditto.—c. Ditto.—d. Ditto.—e. Ditto.

A Vocabulary of the Tamil language arranged according to the significations of the words or Deities, Men, Animals, Trees, Countries, &c. by ... Mandala Purusha, a Jain Pundit.

V.—Agastya Vyákarana.

Paper. .

A short grammar of the Tamul language attributed to the sage Agastya, but the genuine work is supposed not to be in existence.

"The first person who wrote a grammatical treatise on this dialect (high *Tamil*.) and who is therefore considered as its founder, is supposed to have been a devotee nameed *Agattian* (*Agastya*) res-

pecting whom many absurd stories are related. From the circumstance of his dwelling in a mountain called *Podia malei*. in the South of the Peninsula. the *Tamil* language has obtained the name of *Shen Mozhi*, just as the *Grandhonic* is termed *Vad Mozhi* from the supposition that it came from the Northward. A few of the rules laid down by *Agatteyan* have been preserved by different authors but his works are no longer in existence." *Beschi's* Grammar of *Shen Tamil*. p. ix.

VI.—Dandi Alankára.

Palm leaves,

A work on Rhetorical and Poetical composition, a translation apparently of the Kávyádersa of Dandi.

VII.—Deoákaram.

a. Palm leaves.—b. Ditto.—c. Paper.

A Vocabulary of the Tamul language in twelve sections, arranged according to their signification.

VIII.—Chidambara Agharadi.

Palm leaves.

A Tamil Dictionary arranged alphabetically.

IX.

A Dictionary of Tamul and French, paper, one volume, quarto.

This is the work of the Jesuit Missionary Beschi and bears date 1774.

X.

A French and Tamul Dictionary, paper, on volume, small quarto.

It does not appear by whom this was completed. It is not of any great extent.

Astronomy and Astrology.

I.—Subrahmanya Karawal.

Paper.

An extensive work in four Books, upon the heavenly bodies, their regents, friends and enemies, their favourable and unfavourable aspects, and their influence upon human life, of presaging events from them, of lucky and unlucky seasons, casting nativities and calculating the proper periods for the performance of various essential rites and ceremonies, &c. By Asala Muni Guru desikan.

II.---Sarvártha Chintámani.

Paper.

A work on the same subjects as the preceding: ascribed to Sankara Achárya.

III .--- Ulla Mariyan Jyotish.

a. Palm leaves.-b. Ditto.

A work on lucky and unlucky hours, casting nativities and the influence of the Stars by *Ulla Marigan*, an astrologer of great authority with particular castes in the South of India.

IV.—Márana Ghantaka.

Palm leaves.

Calculations of the duration of life, according to the aspects of the lunar asterisms. By the same author as the last.

V.-Yoga Phalam.

Palm leaves.

The influence of the yoga or astrological periods so termed. By the same as the preceding.

VI.—Jatakeralangham.

Palm leaves.

The art of casting nativities and computing lucky and unlucky seasons, and of the signs which indicate the acquirement of kindred of various degrees of affinity. By Vallavan.

VII.—Swaranul.

Palm leaves.

Foretelling events by the variation of the breathing or articulation of different sounds. By Sada Sivan.

VIII.—Másaphalam.

Palm leaves.

A work on the moon's course through the asterisms forming the lunar mansions, and the in fluence of particular positions and aspects on human affairs, by Sada Sivan.

1X.—Grahasphuta.

Palm leaves.

A short work, by the same as the preceding, on the positions and astrological influence of the nine planets.

X.—Ashtakaverga Sangraha.

Palm leaves.

The application of the eight rules of Arithmetic to astrological computations, and the casting of nativities, by the same author as the three last.

XI.—Bhugola Pramána.

Palm leaves. Paper.

A description of the universe, conformably to the **Puranic** accounts.

XII.—Bhuvana Kosha.

Palm leaves

A Description of the universe, and account of the creation from the *Puránas*.

XIII.—Desanirnaya.

Palm leaves.

A short statement of the 56 kingdoms into which

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the Bharata versha is divided, with a genealogical list of the Chola kings.

XIV.—Nayatta Kalam Perumayan Vivada.

Paper.

An account of the fifty two Sundays of the Christian year.

MEDICINE.

I,—Agastya Vaidyam.

Palm leaves.

A work in 1500 Verses on the preparation of medicines chiefly, attributed with many others on similar subjects, to the Rishi, Agastya.

II.—Agastya Purána Sútra.

a. Palm leaves .- b. ditto.

A work on mystical and alchemical medicine, or the cure of diseases by religious rites or visiting holy shrines, the means of prolonging life, and the art of discovering hidden treasures. MSS. b. comprises also the *Pújávidhi*, a tract on the worship of Siva and other deities, and the *Díkshávidhi* or a tract on the *Diksha* or ceremony of initiation in the Saiva and Sákta saith. By Agastya.

III.-Bhasmamore.

a. Palm leaves.—b, Ditto.

A work of considerable extent, on alchemical or metallic medicines, containing rules for their calcination and reduction to powder, the preparation of various oxides, and extraction of Sulphuric acid. By Agastya.

IV.—Bálachikitsá.

Palm leaves.

A work on the diseases of infants, difficult parturition, puerperal fever &c. By Agastya.

V.—Agastya Vaidya munnur.

a. Palm leaves b .- Ditto.

A tract of 300 stanzas on the calcination, and reduction of various vegetable and mineral articles to powder, for use in medicine, also on the extraction of essential oils &c. By Agastya.

VI.—Agastya Vaidya Nuthiyambid.

Palm leaves.

A treatise in 150 stanzas on the purification of various poisonous substances and their employment in medicine. By Agastya.

VII.—Agastya Vaidya napatettu.

Palm leaves.

A short tract in Forty-eight Verses on the cure of Gonorrhea.

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VIII.-Vaidya Sutra nuru.

Palm leaves.

A hundred verses on different diseases and modes of treatment. By Agastya.

IX.—Muppu.

a. Palm leaves .- b. Ditto.

Account of preparing medicines of the alkaline ashes of vegetables &c. By Agastya.

X.—Terumalar Vaidyam.

Palm leaves.

A work on the medical treatment of various diseases, and directions for preparing different medicines. By Terumalar.

ARTS.

I - Silpa Sastra.

a. Palm leaves .- b. Ditto .- c. Ditto.

A work on the construction of houses and temples, and the carving of images of the gods, with directions for the choice of materials and the site to be selected: astrological directions also for the determination of lucky seasons for engaging in the work: ascribed to *Viswakerma*, the architect of the Gods.

II.—Navya Sastra.

Palm leaves.

A work professedly on navigation, but in fact an astrological account of the destinies of Ships, and those who sail in them, according to certain marks and planerary aspects. The substance of it is thus described at starting; "Sitting opposite to the sun, a figure of a Ship is to be delineated, with three masts, of three yards each, and three decks, amongst these the twenty eight asterisms are to be distributed, nine amongst the rigging, six in the interior of the hull,

one at the bottom, and twelve on the outside. In calculating them the person is to begin with the star in the main top mast yard, and then count those on the right side, and according to the distance between it and the asterisms, in which the sun happens to be, will be foretold future events, the good or evil fortunes of the Vessel and its commander. By Terukuta nambe.

III.-Kapila Sástra.

Paper.

A work of a similar character as the last, attributed to the Muni Kapila.

TELUGU.

Pauranic and Legendary Literature.

MAHABHARAT.

I. Adi Parva.

a. Palm leaves, -b. Ditto, -c. Ditto, -d. Ditto, Imperfect.

A Translation of the first or introductory section of the Mahábhárat, giving an account of the origin and contents of the poem, and of the birth and early actions of the Pandava Princes: translated from the Sanscrit, by Nannah on Nannyapa Bhatt into Telugu verse. This writer, according to a passage in the introduction of the translation, quoted by Mr. Campbell in the preface of his Telugu Grammar, lived in the reign of Vishnuverddhana, of the Chalukya dynasty, King of Rajamahendri or Rajmundry. In three of the above copies, however, the verses which precede the extract given by Mr. Campbell, mention the name of the Prince to be Rajanarcadra, the Son of Vimalá-

ditya, and Vishnuverddhana is therefore only an Epithet or a title. Mr. Campbell also observes, that if the assertion of Colonel Wilkes, on the authority of the Mackenzie Manuscripts, that the Chalukya dynasty preceded the Kadamba, which reigned at Banawassi in the second century, be admitted, the work of Nannia Bhatt may boast of great antiquity, but there is nothing in the Mackenzie collection that supports Colonel Wilkes's assertion. Chalukya Kings are found in various inscriptions dated as late as the 11th and 12th Centuries, and several of them bear also the title of Vishnuverddhana: numerous inscriptions occur in the Rajamundry district of these Princes, and especially of one named Vira or Vijaya Rajendra, who is designated as Kulottunga Chola, and Saptama Vishnuverddhana, or the seventh Vishnuverddhana, whose grants bear date from Saka 1032, to 1044, or from A. D. 1110, to 1122. We have, however, information still more precise as to the individual who was the patron of Nanniah, and three different inscriptions in the Temple of Srikurma Swámi in Jagannath, record donations made by Rajanarendra Son of Vimaladitya Raja of Rajamundry. These inscriptions ere dated Saka 1195, or A. D. 1273. Nannia Bhatt, therefore, flourished at the close of the 13th century shortly anterior to which period it appears the Telugu language was first cultivated: the oldest works extant, according to Mr. Campbell, dating about the end of the 12th Century, and being separated by

the interval that witnessed the fall of the ancient Government of *Teligana*, and the Establishment of that of *Vijayanagara*, or about a century and a half, form the æra of nearly all the *Telugu* works, now current in the country.

Nannaya Bhatt, was a Brahman of the Mudgala tribe, and sect of Apastamba, and well skilled in Sanscrit literature. He seems to have been the first writer of eminence, who bestowed pains upon his native tongue. He wrote a grammar of it in Sanscrit, in the usual style of Sútras, or concise and obscure aphorisms. His translation of the Mahábhárat extended according to some accounts, to little more than the two first books, but from the expressions of his continuator Tikkana Somayáji, it should seem he translated three books. third book or Vana Parva is not in this collection— According to the legend, his work was suspended by the undesigned imprecation of Bhima Kaviswar, a son of Siva by the widow of a Brahman, who had received as a boon from his father that whatever he uttered should come to pass. On enquiring what Nannaya was engaged in, he was told he was in the Aranya or Forest section, to which he replied, alluding to the extent of the whole task, the translator would never get out of the wood, and accordingly a part of the Vana or Forest Parva was the limit of Nannaya's labours.

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II. Sabhá Parva.

Palm leaves.

The second book of the Mahábhárat, containing an account of the Palace constructed for Yudhishthira by Maya—The institution of the Rajasiya or sacrifice of Kings—The subjugation of different parts of the world by the four junior Pándava Princes—The loss of all his possessions by Yudhishthira at play to Duryodhana, and consequent departure of the Princes into exile.

III. Viráta Parva.

Palm leaves.

The fourth book of the Mahábhárat, giving an account of the events that occurred to the Pandavas whilst residing as household servants with Viráta Raja, and their rescuing his cattle when carried off by the Kuru Princes.

The Vana Parva or third section was translated, it is usually said, in part, by Nannia and completed by a Brahman named Irupragada. In the introductory lines of this work, the three first books are attributed to Nanniah. The third Parva is not in the collection.

The translator of this is Tikkana Somayáji, a Brahman of Nellore, of the tribe of Gautama, and seet of Apastamba, the son, or according to some accounts, the Grandson, of Bháskara Mantrí who

accompanied Mamma Kesava when appointed by Pratápa Rudra to the Government of Nellore. The same Prince, it is said, anxious to have the work of Nannaya compleated, circulated two stanzas for the learned men of his country to translate, and gave the preference to Tikkana's version. He was accordingly directed to continue the work, and retired to Nellore, where the Patron of his family, Siddharaja, built a dwelling for him near the Temple of Ranganáth Swámí, by whose aid, and that of Vyása himself, he finished his task in three years: he then presented the work to Pratápa Rúdra who made him handsome presents, and returned to Nellore where Siddharaja gave him a village. In this he resided till his death, the date of which he is said to have recorded himself in the following verse. Ambara ravi sasi sakábdambulu jana kála yukti, aswija masam ambaramaniprabhánibham bagu ka yajyu Bramham pondenu; "Tikka as resplendant as the sun, was united with Brahma in the month of Aswin in the Saka year 1210 or A. D. This would make him cotemporary with 1288. Nannaya Bhatt. Pratápa Rudra however was either the last King or last but one of Warankal which was taken in 1323 by the Mohammedans. He himself was taken and carried prisoner to Delhi early in the 14th century. His grants also in the Gantur district bear the date of Saka 1241 or A. D. 1319, and Tikkana Somayáji, if cotemporary with

him, flourished about thirty or forty years after Nanna, a period when the continuation of the work, left unfinished by that translator, would be likely to be an undertaking of much interest. Tikkana Somayáji had two cousins employed in the service of Siddharaja, one of whom also named Tikkana or Tikkana Mantri was the Raja's minister. The writer says in the introduction to this work he was induced to undertake it by the recommendation of his father, who appeared to him in a vision.

IV — Udyoga Parva.

a. Palm leaves -b. ditto.

The fifth section of the Mahábhárat containing chiefly the preparation for war between the Kuru and Pandu princes. By Tikkana Somayáji.

V.—Bhishma Parva.

a. Palm leaves.-b. ditto.

The sixth section of the Mahabharat giving an account of the election of Bhishma to command the Kaurava forces, and the ten actions conducted by him, until his being overthrown and disabled by Arjuna. By Tikkana Somayaji.

VI.—Drona Parva.

Palm leaves.

The seventh book containing an account of the

five days conflict between the Pandava and Kaurava armies, whilst the latter were commanded by Dronácharya, until he was deceived into a belief of the death of his son, and his ceasing to fight, and his being killed by Dhrishtadyumna. By Tikkana Somayáji.

VII.-Kerna Parva.

a. Palm leaves-b. ditto.-c. ditto.

The eighth book of the *Mahábhárat* containing the two days continuance of hostilities whilst the *Kaurava* army was commanded by *Kerna* untill he was slain by *Arjuna*. By *Tikkana Somayáji*.

VIII.—Salya Parva.

a. Palm leaves.-b. ditto.

The ninth book of the Mahábhárat containing the war for half a day, the Kaurava army being under the command of Salya king of Madra, until his death. The same book contains the dispersion of the Kaurava army, and Duryodhana's overthrow by Bhima. By Tikkana Somayáji.

`IX.—Sauptika Parva.

Palm leaves.

The tenth book of the Mahábhárat describing the nocturnal attack of Aswattháma son of Drona on the camp of the Pandavas, his killing Dhrishtadyumna and other chiefs, his indecisive combat

with Arjuna, and retiring into the woods. The death of Duryodhana is also contained in this section. By Tikkana Somayájí.

X.-Sánti Parva.

Palm leaves.

The twelfth section of the Mahábhárat in which Bhishma explains to Yudhishthira the duties of kings in prosperity and adversity. By Tikkana Somayáji.

XI — Krishnárjuna Samváda.

Palm leaves.

The dispute between Arjuna and Krishna, in consequence of the former's undertaking the defence of the Gandharba, Gadádhara, whom Krishna had purposed to destroy, and the escape of the Gandharba in consequence. By Rajasekhara son of Konia of the tribe of Viswámitra and dedicated to Gopa Pradhani, governor of Kondavir in the reign of Krishna Ráya of Vijayanagar.

XII.—Sesha Dharma Retnákara.

a. Palm leaves.-b. Paper.

Supplementary ordinances for the guidance of the Hindus, especially as to faith in *Vishnu* derived from the *Bhágavat*. By *Srínivása* son of *Kondia* inhabitant of *Rájamahendrí*. Mss. b. is only an

introductory fragment giving the genealogy of *Timma* Raja Zemindar of *Peddapur* to whom the work apparently by a different author, *Viswanath*, is dediaed.

XIII.—Sri Bhágavat.

The fifth, seventh, eighth, and tenth Books.

Palm leaves.

A translation of the books specified of the Sri Bhágavat—By Bommana pata raja, brother-in-law of Srináth, one of the chief poets at the court of Annaváma Reddi of Kondavir. He translated the Bhágavat by desire of Ráma, whom he says he saw in a vision whilst on a visit to Benares.

XIV.—Vishnu Purána.

Paper.

A translation of the Vishnu Purána by Vimalakonts Surga—dedicated to Baswaradya Prince of Ravur in the Northern Circars between Gantur, and Kondavir.

XV. Panduranga Máhátmya.

a. Palm leaves-b. Ditto, incomplete.

Legendary account of a shrine of Vishnu as Pánduranga, the pale complexioned deity, who sanctified by his presence in this form, the place where Pundarika a Muni, performed his devotions.

The place is now known as Panderpur a town on the left bank of the Bima or Bhimarathi river, and celebrated in recent times as the scene of the murder of the Guikwa's Agent by the Ex-Peshwa. The deity now worshipped is a piece of stone supposed to have fallen from heaven, and thence denominated Vittal Swámi or Vittoba: it is considered as an emblem of Vishnu.

The proofs of the efficacy of this shrine are in the usual absurd strain. Thus, a snake is said to have obtained final salvation from inhaling the odour of the flowers which had fallen at the feet of the image of Vishnu, which it had approached in chase of a mouse. The narrative is told by Súta to the Rishis and is said to be taken from the Skanda Purána. The local or Sthala Máhátmya being translated by Tanala Ramalinga son of Krishna Ramaiya. It is dedicated to the minister of a petty Raja named Padarayama, and dated in the reign of Krishna Raya.

XVI. Bhíma Khanda.

Paper.

Legendary account of the shrine of *Bhimeswara* one of the twelve principal *Lingas*, described in the *Puránas* and one of the three supposed to have contributed to the etymology of *Trilinga*, *Telinga* or *Telingana*, the boundaries of which were marked by three *Lingas*, one at *Srisaila* on the *Krishna*,

one at Káleswara on the Godaveri, and the third at Dracharam in the Rajmundry district, where the temple is still an object of veneration. The legend is said to be a translation from a similar section of the Skanda Purána. It is the work of Srináth son of Marya and grandson of Kamalanábha. It is dedicated to Bendapudi Mantri or minister of Anavámá Reddi, and Vírábhudra Reddi, two of the Reddi or Reddiwar dynasty of Princes who upon the subversion of Warankal by the Mohammedans, rose from the rank of landholders and farmers, to be the Rajas of Kondavir which station they held for about a century from the end of the 14th to the end of the 15th century. A temple of Siva as Amareswara on the banks of the Krishna was built by one of this race, Alla vámana Reddi in A. D. 1361, as appears from an inscription found there. According to most traditions the dynasty was subverted by Langula Gajapati, sovereign of Orissa, but this is impossible, as he reigned a century earlier or about A. D. 1236. A verse in the Amukta Málá calls Krishna Raya of Vijayanagar the conqueror of Virabhadra and captor of Kondavir which is no doubt correct.

XVII.—Varáha Purána.

Palm leaves.

A translation of the entire Varáha Purána. By

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Sinhaya son of Ghantanagaya, dedicated to Nrisinha Raya king of Vijayanagar.

XVIII.—Venkateswara Máhátmya.

Palm leaves.

Legendary account of the celebrated shrine of Vishnu at the Tripeti hills, 80 miles N. W. from According to the legend this was originally part of, or mythogically the son of, Meru, named Venkatáchala or the Venkata mountain. Sesha the great serpent and Vayu the god of wind, disputing pre-eminence, tried their strength upon this mountain, when Váyu blew it to the Dekhin along with Sesha who had coiled himself round it to keep it firm. After the recovery of the Vedas by Vishnu as Varáha, he found Sesha engaged in devotion on the mountain, and at his request consented to reside there, bringing the mount of pleasure, or Kriráchala and different sacred reservoirs from his own heaven or Vaikunthahence different holy spots at this place are termed Sesháchala, Kríráchala, Varáhatirtha, Swami Pushkarini &c. Afterwards, at the request of the Gods, who complained of the fatigue of seeking him in all parts of the universe, Mahavishnu consented to remain here with Lakshmi, or as Sri-nivás the abode of Sri or Sri Swámí the Lord of Sri. Amongst the first pilgrims, was Dasaratha who obtained sons, Ráma and his brothers by worshipping here, and Kartikeya who expiated the sin of killing Táraka. The first temples were built by Tondaman Chakravertti in the beginning of the Kali age, and the annual ceremonies were then Vishnu having sent his Sword and instituted. Discus to assist his brother-in-law Vasu; whose sister, an incarnation of Lakshmi, the daughter of Ankusa Raja, he had fallen in love with and married, he became confounded with Siva, untill the time of Rámánuja when the temple at Tripeti was once more made a Vaishnava shrine by that reformer. order to effect this, he is said to have agreed with the Saivas to leave in the temple, a Conch and Discus, and a Trident and small Drum—the temple was closed for a night and on being re-opened. it was found that the image had assumed the two former, or the insignia of Vishnu. The Vaishnava appropriation of this temple is therefore modern, and the different shrines are of no great antiquity. The great temple was built by a Yádava prince. about A. D. 1048, and the later Chola princes, and the sovereigns of Vijayanagar are recorded as the chief benefactors of this place, constructing an infinite number of temples, pavilions, Choultris, and reservoirs on the hills in the vicinity, which are objects of great veneration, and a very numerous pilgrimage. Vishnu is worshipped here under five forms—Sri Venkatāchala Pati which is the principal; Malayapá or Utsavabari the image

figure recumbent. Kolavu bari an image in the Naga pavilion who is supposed to preside over daily occurrences and Venkata Toravar an image that is brought forth once a year on the Kausiki dwadasi. Besides the daily ceremonials there are numerous occasional observances held during the year but the resort of pilgrims is most numerous, at the period of the Durga Puja or about October—a tax is levied on the pilgrims which yields above a lack of Rupees a year. Access to the principal Pagoda has never been permitted to Europeans. The legend is by Venkatarya, son of Krishna Raja, a Brahman of the Bharadwaja tribe.

XIX.—Jagannath Mahatmya.

Paper.

Legendary account of the celebrated shrine of Jagannáth in Orissa and its foundation by Indradyumna, by desire of the deity Nilamádhava who appeared to him in a dream, and directed him to construct the three images of Jagannáth, Balabhadra, and Subhadrá out of the trunk of a Ber tree floated to the sea side—Viswakerma having beenemployed to make the images, undertook the task, on condition of not being interrupted.—The king's impatience inducing him to break in upon the artist's labours, Viswakerma abandoned his work, and left the images unfinished. This gave the king

great uneasiness but he was consoled by a voice from heaven, to tell him the intention of the deity had been fulfilled, and that the images thus incomplete were to be consecrated, which was accordingly effected. The work also contains a description of the various holy places in the vicinity, the different ceremonials observed, and the merits of performing pilgrimage to the shrine. By Venkatárya.

XX.—Kalahastiswara Máhátmya.

Palm leaves.

A collection of legendary tales of persons attached to Siva, and especially to his form as Kálahastíswara, and their being in consequence united with him; as related by Iswara in the disguise of a Jangama to one of the Yádava princes. By Dhurjati son of Puranmukha.

XXI.—Padmasaras Máhátmya.

Palm leaves.

Account of the Lotus reservoir on the bank of the Suvernamukhi river which rises in the Chandragiri mountains, and passes by those of Tripeti, where it flows N. E. to the sea at Armegon, Vishnu having lost Lakshmi found her in the centre of a Lotus in this place—the text is Sanscrit: the comment is Telugu.

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XXII.—Totádri Mahátmya.

Palm leaves.

Legendary account of a shrine of Vishnu, at Totádri or Tannur in the ceded Districts; two Yojanas from the Eastern sea, containing an account of the visits of Siva, Bhrigu, Válmíki and others to the temple, and Vishnu's appearing to them as Trivikrama, Nrisinha, Ráma, &c., by Sringáráchari inhabitant of Ballapalla.

XXIII.—Múla Stambha.

Palm leaves.

An account of the origin and constitution of the universe, supposed to be related by Márkandeya to Parásara: the work is in part composed of Pauranic legends but is especially taken from the Viswakerma Purana. and attributes the origin of the world and of the different Gods, Brahma, Vishnu, Siva, and the rest to Viswakermá: the author is not named.

XXIV.—Terukalakendra Purvottaram.

Palm leaves.

Legendary account of the shrine of Terukala náth or Siva as worshipped at Terukala kodi, a village about 30 miles N. E. of Madura. It is also called Siva Dharma puri, Siva having there instructed Agastya and Paulastya in his worship.

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XXV.—Rajavetti Virabhadra donda kaveli.

Palm leaves.

A mixed legendary and historical account of the temple of Virabhadra Swami, at Mandavya kshetra, from its foundation by Trisanku, a prince of the solar race, to its re-establishment by the Company's Government.

XXVI.—Srikákola Máhátmya.

Paper.

Legendary account of a temple of Vishnu at Srikakolam or Cheikakole on the Krishna river. said to be translated from the local Purána, a section of the Brahmanda Purana. The place was originally consecrated by the devotions of Brahma, at whose request Vishnu consented to be always present: the town was afterwards built by Sumati, Emperor of India. The reservoir was dug by him and filled with the aid of the Discus of Vishnu, whence it was named the Chakra Tirtha-At a subsequent period, it is described as the scene of a dispute between the Brahmans and Jains, which was decided by the Raja's putting a snake privately into a covered pot, and desiring them to say what it contained. The Jains replied, a snake, the Brahmans, a Chatra, an umbrella, to which the snake put in by the Raja, was found, on opening the pot, to be transformed: the place was thence called Ahichhatra, from Chatra as before and Ahi a snake—Sudakshina, the sovereign of this place, invited the Brahmans of Kasi to reside there, who upon a famine occurring at that city, repaired to Ahichhatra: at a later period Vishnu as Srivallabha appeared in a dream to the adopted son of Ananga Bhima King of Orissa in the end of the 12th century. and told him to find his image under the root of a certain plant, and erect a temple to him at Kakola Kshetra, which he did accordingly, and to him therefore the origin of the present temple may be referred. The form of Vishnu now worshipped at Srikakole, is the Andhra Madhusudana, a celebrated King of ancient Telingana or Andhra Ríya, the King being identified with the deity Madhusúdana.

XXVII.—Bála Bhágavat.

Paper.

An abridged version of the Sri Bhágavat by Konernáth; son of Nagaya Mantri.

XXVIII—Prahláda Cheritra.

Palm leaves.

The legendary history of Prahláda the son of Hiranyaksha and of the Narasinh Avatar, taken from the Bhagavat by Bommana Pataraju.

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XXIX.—Bhugola Sangraha.

Palm leaves.

A description of the universe according to the *Pauranic* geography, with an account of the *Manwantaras*, Princes of the Solar and *Lunar* dynasties, &c.

XXX.—Nadi Parvata gala Hesaru.

Palm leaves.

An account of the principal divisions, mountains, rivers, &c. of Jambu Dwipa, from the Puranas.

XXXI-Alware Katha.

Paper.

An account of the twelve Alwirs, the personified weapons, ornaments and companions of Vishnu, most of whom were born as teachers of the Vaishnava religion according to the system of Rámánuja long anterior to that reformer; but comprehending him and one of his successors.—the dates are in general evidently fabulous, but some of the individuals may have had a real existence.

1. Poya Alwár an incarnation of Vishnu's shell, was born from a lotus in the reservoir of a temple at Kánchi towards the close of the Dwápar age. He lived three thousand years, and propitiated Vishnu by his devotion, and a cento of verses in his praise,

whence he was honoured by a visit from him, and was united with him at Terukavalur.

- 2. Pudhata Alwar was the personified mace, born at the same period as the preceding, in Tondamandala, he composed a hundred verses in Tamil derived from the Vedas.
- 3. Peyà Alwar was also born an incarnation of Nandaka at the same period, at Mailapur on the sea shore, and was the author likewise of a hundred Tamil verses in honour of Vishnu.
- 4. Terumai Peyá Alwár was the personified Discus, who was incarnate in the Kali year 3600 at Tiramushi in Tondamandal, and composed verses in praise of Vishnu and the shrines at which that deity was worshipped.
- 5. Nám Alwar born at Terukarur on the Tamra parni river, was an incarnation of Viswaksena in the first year of the æra of Yudhishthir. He was the author of several hymns in honour of Vishnu.
- 6. Kulasekhara Alwar an impersonation of the Kaustubh gem was born in Kerala or Malabar in the Kali age—he wrote both Sanscrit and Tamil poems in honour of Vishnu.
- 7. Periya Alwar was an incarnation of Garura, born in the Pandya country some time in the Kali age—he wrote a short tract on the actions of Krishna.

- 8. Terupana Alwir was an incarnation of the Srivatsa jewel—and was born near Sriranga in the year of Sáliváhana 122, he wrote verses in praise of Tirumalé.
- 9. Terumangar Alwar was the personified Sarnga or bow of Vishnu, born near the mouth of the Kaveri in the year of Salivahana 217. He was a great thief, but not the less a saint, as he appropriated the booty to the service of the deity, and especially to the construction of the seven walls of the temple at Srirangam.
- 10. Tondama Alwar was the incarnation of Vishnu's garland and was born in the Salivahana year 103, near the Kaveri: he led a life of celibacy devoting himself especially to cultivating flowers and preparing garlands for the deity Sriranga Nayak.
- 11. Ambaramanhr Alwár, who was an incarnation of Vishnu's slippers, was born at Sri perumatur in the year of Sáliváhana 931. or A. D. 1009. and attached himself especially to the service of Varada raja at Kánchi—he received the stamp of his faith from the hands of Periya Nambi a worshipper of Vishnu at Srirangam. Periya nambi accompanied the Alwár to Madhura, instructed him in the essential dogmas of the Vaishnava faith, conferred upon him the title of Rámánuja, and directed him to disseminate the lessons he had

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learned. His other names are Lilavibhuta, Lakshmana muni, Wodiyar, Ambaramanár, Sethagopa, Subháshyakára, Yatindra, Kulatilaka and Yatisarvabhauma.

The twelfth and last Alwar was Kurath Alwar, the cousin of the preceding. Images of these Saints are generally kept in the Vaishnava temples in the Dekhin.

XXXII.—Yamunáchari Cheritra.

Paper.

Legendary account of a reputed teacher of the Vaishnava religion, and his confutation of Kolahala, the poet and Pundit of the Chola Raja in consequence of which the Saiva faith gave way to that of Vishnu.

XXXIII.—Náráyana Jíyara Katha.

Palm leaves.

Account of the miracles wrought by Náráy-anjiyara a devout worshipper of Sriranga, his overcoming the Bauddhas and Mlechchas and having an interview with the deity Ranganith; with some account of Venkata Rághava Achárya, a Vaishnava teacher the son of Tirumaláchári, the son of Govinda Dhíra, the son of Náráyana Jíyara.

XXXIV.—Básaveswara Cheritra.

Paper; incomplete.

Legendary account of Básaveswara or Básava or Básava, an incarnation of the bull of Siva, Nandi, who descended to earth to restore the religion of Siva, and who as a real character appears to have been the founder or promoter of the Lingavant religion in the Dekhin in the cleventh century, and minister of Bijala or Vijala Raya king of Kalyán. The work contains chiefly marvellous stories of Básava and some of his disciples, and their contests with the Jains, of whom the Raja was the protector, in consequence of which the Jangamas compassed his death. The principal works on the history of Básava occur in the Hála Karnáta language.

XXXV.—Prabhulinga líla.

Taper.

Legendary account of a Jangama Saint, Allama Prabhu, who is reputed to have been the preceptor of Básaveswara and his nephew Chenna Basava, the founders or renovators of the Virasaiva religion.

XXXIV.—Panditárádhya Cheritra.

a. Paper, imperfect—b. Ditto, Ditto.

A large collection of marvellous stories relating to different Arádhyas or Saints and Teachers of the Lingavant sect, interspersed with a description of the efficacy of the Symbols of Siva, and a variety of Pauranic and other legends, illustrative of the Supremacy of that deity as a Linga.—The collection when entire is said to comprise 2000 tales, in five sections, but both these copies are mere fragments. The stories are taken it is asserted from the Básava Purána, and translated by Somanáth Arádhya of Palkuri, son of Vira Pocheswara, by the order of his Guru Mallikárjuna Panditárádhya, the work is dedicated to Surana Amátya, The following is one of the stories.

Surasání the widow of a man of the hunter tribe, who was a devout worshipper of Siva, made after her husband's decease the Jangam priests the chief objects of her devotion, entertaining them in her house, to the great scandal of her neigh-The Brahmans of the Agraharam complained to the Raja, that the widow was accustomed to eat intoxicating drugs, smear her body with ashes, wash the feet of the Jangamas, and treat them, the Brahmans, with contumely and abuse. The Raja being much incensed proceeded with the Brahmans to the house of Surasani, but sought for her and her usual guests in vain, not a soul was to be found. After his departure, a Chandala fowier of black complexion, robust make, and dwarfish stature, having a flat nose and curly hair, smeared with holy ashes, carrying a rosary of Rudráksha bends, and wearing a Linga round his neck, passed by the residences of the Brahmans, making a great noise, and pretending to sell fruit, abusing the Brahmans, and reverencing the Jangamas. On arriving at the door of Surasáni she welcomed him to her abode, washed his feet, gave him food and an apartment to repose in. As the neighbours now thought they had caught

her in the fact, having watched the man into the house, they beset the dwelling, and brought stakes and ropes to secure him. -Surasáni, hearing the clamour said, "What would you: the disciples of Siva come to the houses of his followers; in the dwelling of the worshipper of Maheswara, Maheswara abides: where the Lingam is reverenced, there is the Lingam-why do you reproach the worshippers of the destroyer of the sacrifice: why do you insult and not follow the example.-I tell you, he that is my house, you cannot discover: the Lord of the world is in my house, you cannot see him: the Supreme God is in my apartments—how should Sinners such as you behold him. How can you gaze npon the three eyed God." So The Brahmans rushed in, and saying, she opened the door. sought in every place for the Jangama but could not find him, and they were much astonished and ashamed, being satisfied that the supposed Chandala must have been Siva himself.

LOCAL HISTORY, BIOGRAPHY &c.

Krishna Ráya Cheritra.

a. Palm leaves. b. Paper.

A poetical account of the reign of Krishna Raya, the second, or according to some accounts, the illegitimate son of Narasinha or Narasa Deva Raya, and 17th prince of the Narapati kings of Vijayanagar, which state, it is generally asserted, was founded in the commencement of the 14th century by Harihara and Bukka Raya, and speedily attained a degree of solidity and power which enabled it to extend its sway over the Provinces South of the Tombuddra, as far as to Cape Comorin, and to make head for about two centuries against the Mohammedan principalities of the Dekhin untill they combined to effect its downfall. This took place in 1564 at the battle of Tellicotta when Ráma Raja was defeated and slain in an engagement with the united armies of Vijayapur, Ahmedabad, Golconda and Beder. The princes of Vijayanagar thence ceased to exercise a paramount authority over the states of the Dekhin, although individuals of the family continued to hold portions

of the empire at Pennakonda, Chandragiri and Vellur to a recent period.

The power and reputation of the princes of Vinayanagar, and the comparatively modern periods at which they flourished, have rendered their history familiar in the Dekhin, and numerous accounts of them are contained in the papers of this collection. From these, several notices were derived by Col. Wilkes, and published in the introductory chapters of his History of Mysur, and Col. Mackenzie himself published an account of the princes of Vijayanagar in the Asiatic Annual Register for 1804. In general, however, the original records are little more than Chronological lists, one of which has been published in the introduction to Mr. Campbell's Telugu Grammar, avowedly from this source. These lists vary, not very widely perhaps for Indian history, but still more considerably, both as to persons and dates than might have been expected," from the facilities afforded to accuracy in both respects.—The usual enumeration of princes from Bukka to the third Sriranga is 27 princes, but a list at Permatur gives 31.—The date most commonly assigned for the foundation of Vijayanagar is A. D. 1336 and that of the prince last named A. D. 1646 but the Permatur list makes the first date A. D. 1215 and places Sriranga ten years later-wehave also the dates 1313, and 1314, assigned for

the commencement of the dynasty,—and these are the most usual, although there is reason to think that even 1336 is rather too early.

Considerable variety also prevails in the local accounts with respect to the origin of this dynasty. As noticed by Col. Wilkes, one account describes the founders Bukka and Harihara as Officers of the Reja of Warankal, who founded an independant principality after the subversion of that state by the arms of Ala ad din-another tradition makes them Hindu Officers in the service of the Mohammedan prince, who gave them the site of Anagundi or Vijayanagar in Jagir. The more usual tradition ascribes the construction of the city to Vidyáranya or Mádhava, the famous commentator on the Vedas, and a man of great learning. who, it is said was enabled to build the city by the treasure with which Bhuvaneswari, a form of Durga had propitiated by his devotions, whom he enriched him. He reigned, it is asserted, twenty-five years and then gave the city to Bukka, the son of a Cowherd, who had fed him with milk when he led the life of an ascetic-It is very unnecessary, however, to pay regard to any of these traditions for Mádhava leaves no doubt of his own character, and that of Bukka, in various passages of his works. He calls himself, and is termed by his brother, also a writer of eminence, the minister of Sangama, the son of Kampa a powerful Prince whose rule

extended to the Southern, Eastern and Western Seas. Bukka and Harihara are named by Mádhava as the sons of Sangama, and an inscription published in the Asiatic Researches, (vol. 1x.) verifies the rela-It is clear therefore that Bukka and Harihara were descended from a line of Princes, insignificant very probably as to their territorial possessions, notwithstanding Madhava's hyperbolical description of their power, and to a certain extent perhaps dependant on the paramount Rajas of Warankal or Tèlingana, the annihilation of whose supremacy elevated these petty chiefs into the founders of an imperial dynasty. The Mohammedan historians of the South of India, speak of the Princes of Bijnagar or Vijayanagar as possessed of power long anterior to the Mohammedan invasions of Southern India, and Ferishta asserts that the Government of the country had been exercised by the ancestors of Krishna Raj of Bijnagar for seven centuries. For all historical purposes, however, the origin of this state as a substantial principality, may be admitted to have occurred at the period specified, although by no means in the manner described in the tradition.

The following is the Chronological Statement, most generally received

¹ Bookka Raya from A. D. 1313 to A. D. 1327 or 14 yrs

² Harihara ,, ,, 1327,, ,, 1341,, 14 ,,

³ Vijaya, ", ", 1341 ", ", 1354", 13 "

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4	Viswadeva	from	A. D.	1354 to	A. D.	1362 or	8	gr z ù
5	Rámadeva	,,	"	1362 ,,	,,	1369 "	7	93
6	Virúpáksha	,,	,,	1369 "	,,	1374 ,,	5	,,
7	Mallikárjuna	,,	,,	1374 ,,	,,	1381 "	7	,,
8	Rámachandra	,,	92	1381 "	23	1390 "	9	,,
9	Sáluvagan da	,,	,,	1390,,	,,	1397 "	7	,,
Io	Devaráya	"	"	1397 "	,,	1412 "	15	,,
11	Kumbhaya	,,	"	1412 ,,	,,	1417,,	5	>>
12	Kumára	,,	,,	1417 "	,,	1421 ,,	4	"
13	Sáluvaganda 2	d. ,,	,,	1421 "	,,	1428 "	7	"
14	Sáluva Narasi	nh ,,	"	1428 ,,	"	I477 ,,	49 .	"
15	Immadi deva	"	"	1477 ,,	"	1488,,	11	,,
16	Vírana ras in h	,,	,,	I488,,	"	1509 ,,	21	3)
17	Krishnadeva	,,	99	1509 "	"	1529 ,,	20	18
18	Achyuta	"	,,	1529 ,,	,,	1542 ,,	13	"
19	Sadasiva	,,	,,	1542 ,,	,,	1564 ,,	22	"
2 0	Tri mal	,,	. ,,	1564 ,,	"	1572 "	8	,,
21	Sriranga	,,	,,	1572 "	,,	1586 ,,	14	"
22	Venkatapati	"	,,,	1586 ,,	"	1615 ,,	29	,,
2 3	Sriranga 2nd.	,,	,,	1615 "	"	1628 "	13	"
24	Venkata	,,	. ,,	1628 ,,	99	1636,,	8	,,
25	Rámadeva	"	,,	1636 ,,	"	1643,,	7	,,
2 6	Anagundi Ven	katap	ati "	1643 "	"	1655 ,,	12	"
27	Sriranga 3d.	21	92	1655 ,,	` فو	1665 ,,	10	*

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From an examination of the inscriptions in the Mackenzie Collection several exceptions are suggested to this chronological arrangement—Grants of but fifteen princes are found, and one of those is not in the above list—of these, two are cotemporary

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with others, reducing the list to thirteen, amongst whom 256 years are divided, leaving only about 46 unaccounted for, which we cannot suppose to be divisible among 14 kings. It is very probable, therefore, that several of the names in the above list are gratuitous interpositions, and it is also clear, as in the case of Virúpáksha, that some of them are misplaced.—The names and dates of the inscriptions are the following.

_	-	
1 Bukka Raya	A. D.	1370 to 1375
2 Harihara	>>	1385 to 1429
3 Deva Raya	"	1426 to 1458
4 Mallikárjuna	, ·	1451 to 1465
5 Virúpáksha	,,	1473 to 1479
6 Narasinha	,,	1487 to 1508
7 Krishna	,,	1508 to 1530
8 Achyuta		1530 to 1542
9 Sadasiva	رو .	1542 to 1570
10 Trimala	"	1568 to 1571
11 Sriranga	,,	1574 to 1584
12 Venkatapati		1587 to 1608
13 Viraráma	, ,,	1622 to 1626

We have between the first and second princes a blank of ten years; between the fourth and fifth, eight years; between the fifth and sixth, eight years; between the tenth and eleventh, three years, and the same between the eleventh and twelfth, and between the two lastan interval of fourteen, which need not be wondered at, as the reduced state of the family must have made their grants less regular and frequent. It is also to be observed that in some instances we have contemporaneous dates, or the grants of one prince beginning before those of his predecessor termiminate. This may be owing to inaccuracy in the record, or to the practice of Hindu princes associating the heir presumptive in the government, so that two princes reign at the same time. Another source of confusion arises from the assumption of regal powers by the Minister, whilst leaving to the rightful sovereign the title of Raja, and some independent authority in unimportant in which case, grants by the real and by the titular monarch will run parallell; thus amongst the inscriptions a number occur in the name of Immadi Praurha Deva Ráya dating 1450 to 1466—being nearly the same extent as the grants of Mallikárjuna from 1451 to 1465 and these names therefore apply either to one person, to two contemporary princes, or to a reigning minister and pageant prince. The latter we know to be the case in another instance, or Ráma Raya whose grants are very numerous, and date from 1547 to 1562. Those of Sadasiva are also very numerous. and extend from 1542 to 1570, but this prince we learn from both Hindu and Mohammedan authorities was a cypher, and Ráma Raja, the minister, exercised the functions of king.

According to some of the traditions, the first princes of the family were from Telingana. but others bring them from Tuluva, which seems most probable, as they were possessed at an early period of their intercourse with the Mohammedans, of sea ports on the Western Coast. In the latter part of the 15th century, the line was changed, and Narasa, Narasinha or Vira Narasinha, whom the Hindu records regard as of Telinga extraction, is described by Ferishta as a powerful chief of Telingana who had possessed himself of the greater part of the territory of Vijayanagar. timate son, Krishna Raya appears to have been the most distinguished of the whole series of Vijayanagar princes, and although his name is not mentioned by Ferishta, it is admitted that in 1520 or in his reign, the Musselmans sustained a severe defeat from the armies of Vijayanagar, and that subsequently a good understanding prevailed between that Court and the Bijapur monarchy for a considerable period.— According to the authority which has given rise to these observations, Krishna Raya was the son of Narasa or Narasinha by Nigamba a friend or attendant of the queen, and was actually an incarnation of Krishna the deity. His step mother Tippamba jealous of his superiority as a boy over her son Viranarasinha, prevailed on her husband to order Krishna Deva to be put to death. Officer to whom this duty was entrusted being

reluctant to fulfill it, applied to the Prime Minister, who undertook to secrete the Prince till he could be produced with safety, and the king was told that his commands had been obeyed. In his last illness. the king was much afflicted for the death of his son on which the Minister produced the prince, and Krishna Deva was declared his heir and successor. The Minister delayed proclaiming him till he had secured the concurrence of the Palligars, which was obtained it is said through supernatural aid, an absurd tale being introduced for this purpose. mara sinh, it is added, died of vexation on his brother's being acknowledged Raja. The contests of Krishna Raya with the Mohammedan prince of Bijapur have been already adverted to, and he is here said to have waged successful war against the Mohammedan sovereign of Golconda.

According to this work, Krishn's Raya reduced Maisur, and the country along the Kaveri to his authority—defeated the Mohammedan Armies of Bijapur and Golconda—captured the Forts of Udayagiri, Kondavir, and Kondapilli, and invaded Orissa, the Gajapati Prince of which country was compelled to do him homage. He married the daughter of the Raja of Orissa, and returned to Vijayanagar, with which the narrative concludes. The work is by Dhurjati son of Arugandi Kasipati and was composed by order of the ruler of Arvidi in the Ceded Districts. Krishna Raya

was a great patron of literature both Sanscrit and Telugu, and the principal works in the latter, date from his reign. Of the learned men of his court, eight are distinguished as the eight Dig-gajas or Elephants who uphold the world of letters. The names of the whole have not been ascertained, but the following five were of the number, Apyâya Dikshit, Allasâni Peddana, Venkata pâta, Bhattu murtti, Pingala Suranârya. The first is a Sanscrit writer, the last are eminent as Telugu authors.

II.—Ráma Raja Cheritra.

a. Palm leaves.-b. Paper.

An account of the genealogy of Ráma Raja the son in law of Krishna Raya, and minister of Sadásíva, the last prince of Vijayanagar, with a description of the hostilities carried on by him and his sons Siranga Raya, and Venkatapati Raya against the Mohammedan princes of the Dekhin. Composed by Vengaya son of Surappa by command of Ráma Raja. This work of course does not contain the particulars of Rama Raja fatal conflict with the Mohammedan princes, originating immediately in the insult offered to the envoy of Ibrahim Adil Shah, This is not specified by Ferishta, but the Hindu records state that on going to an audience of the Raja, the envoy passed on his way some swine intended to be given to menials of the court. As he expressed his

abhorrence of these unclean animals to the Raja, the latter treated his aversion with ridicule, and asked him how he could hold them as unclean, when he fed upon fowls, who picked up grains from the ordure of swine, and took an opportunity of shewing him the fact. The insult roused Ibrahim Adil Shah to arms, and he was readily joined by the other Mohammedan princes who were eager to revenge indignities offered to Mosques and the faithful, by the Hindus, when acting as allies with one or other of them in their wars amongst themselves. Ráma Raja met them with great spirit, and a sanguinary action took place at Talikota on the banks of the Krishna. The contest was long doubtful, but the Raja was accidentally made prisoner, and instantly beheaded. His army then dispersed and immense slaughter took place in the pursuit. The confederates advanced to Vijayanagar, which was taken, and plundered, and the country laid utterly waste. The power of the state fell never to rise again. Different members of the family settled in Pennakonda, Chandragiri, Vellore and some returned to Anagondi on the N. E. quarter of Vijayanagar: the latter branch after being expelled by Tippu became dependant on the English Government as petty Landholders. On the downfall of Vijayanagar the Governors to Gingee, Trichanapalli, Mysore and other places to the South became at the same time independant,

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and continued so with various changes of fortune till they were comprised within the pale of British dominion or control.

This work is also entitled the Narapati vijayam or Ráma Vijayam and is nothing more than a detailed and encomiastic genealogy. The descent of the Raja is traced to Brahmá through the lunar race to Nanda one of the seven kings of the Andhra dominions—the ninth from him it is said was Chaulukya Bhúpála in whose race many kings governed the earth, to Vijala king of Kalyan. The genealogy is then uninterrupted although not always very distinct: the direct line appears to be as follows.

Vijala

Vira kumára

Táta Pinna

Somadeva-who took Rachúr

Rághava

Pinneswara

Bukka

Ráma Rája

who took Kondanole and made it his capital: he had

two sons of whom the

younger,

Sriranga

succeeded: he had 5 sons

and was succeeded by the

fourth,

Terumala,

he had four sons, and was succeeded by the third,

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Ráma

Terumala

Sriranga

appointed to a high office by Venkatapati Raya, and married to the daughter of Narasinha Deva, by whom

he had

Rámadeva Raya,

who by the aid of his brother Venkatapati, and two chiefs of the same family, Venkatadri and Terumala, subdued Guti, Pennakonda, and other places, and defeated the king of Golconda: he had five sons, of whom the line continued in,

Sriranga, Chenna Venkatapati Venkatapati

Timma or Terumala in the service of Krishna Raya.

Venkatapati

Ráma Ráya

also called Kodanda Ráma who married the daughter of Krishna Raya—and had by different wives, Peddavenkata, Venkatapati, and Ráma or Kodanda Ráma.

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III.—Krishna Raya Agraháram Charuvu Purvottara.

Account of a tank in a religious endowment in the Chandragiri circar and district of Nellore, attributed to Krishna Ráya. The grant was continued by Raya Mahasinh Silada.

IV.—Pratápa Cheritra.

Paper.

An account of Pratápa Rudra the last of the Kakateya kings of Telingana of any power. According to this account the family descended from Arjuna: thus,

Parikshit

Janamejay**a**

Satáníka

Kshemaka

Somendra

Somanripa

Uttunga Bhuja who first removed to the Dekhin, and was succeeded by Nanda, who founded Nandagiri.

His Grandson Somadeva was defeated and killed by the Balláhadu of Cuttack, the Balhara probably of the Arab Geographers.—His wife being pregnant, fled and found refuge in the house of a Brahman named Mádhavasermá at Anumakonda or Hanumadgiri.—The boy was named Mádhava vermá, who when he grew up, raised a

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formidable army, chiefly through the favour-of Padmákshí a form of Durgá, and with it reduced Anumakonda and the country between the Godáveri and Krishna to subjection. He is considered, and perhaps with reason, as the founder of the family—his reign, and those of his descendants are thus enumerated.

Mádhava vermá reigned	160 years.
Padmasena	74
Vennamá	73
Yeruka	73
Kuranki	76
Pendikonda	25
Bhuvaníka malla	7 8
Tribhuvanika malla	76
Kákatipralaya	75
Rúdra mádhava	73
Mahádeva	25
Ganapatideva	75
Rudrádevi	29
Annamadeva	12
Pratápa Rúdra	76
making altogether 1000 years.	
Of the Paris of the second sec	.: 3 4. 1

Of these princes Kakatipralaya is said to have removed the Capital from Anumakonda to Warankal in Sal. 990. or A. D. 1068.—Inscriptions however in the time of Ganapatideva occur dated A. D. 1231, whilst Warankal was taken and plundered in 1323, in the time of a son of Pratápa Rudra who

held a short sovereignty over the remains of the city, after its first capture by the Mohammedans.--If we reckon from the last, as the best authenticated period, we may place the commencement of the dynasty with Mádhavavermá something less than three centuries earlier, or in the end of the 11th or beginning of the 12th century of the Christian æra. Although Warankal ceased to be the capital of a state of any note after its spoliation by the Mohammedans, it continued to be the residence of princes of some power, between whom and the Mohammedan princes, and the Rajas of Vijayanagar, frequent intercourse was maintained both of peace and Its final downfall appears to have been owing to the extension of the power of the Gajapati princes of Orissa, as much as to the ascendancy of Mohammedan arms. By Virana son of Mallapa Raja a Brahman of the Atreya family who resided at Charuvapalli in the Pulikonda districtthe work comprises the legendary history of Anumakonda or Hanumadgiri.

V.—Jangama Kálajnyána.

a. Paper.—b. Palm leaves.

An account of the princes of various countries in the South of India, subsequently to the reign of Vijala Raya at Kalyána, especially of the Velála kings, and of the Vijayanagar dynasty to the defeat and death of Ráma Raya, given in a prophetic strain by Sarvajna, a Jangama priest and

his son Virúpana. The prophecy extends to a future period when Vijayábhinandana or Viravasanta and Chenna Básavanna are to meet at Sri Saila—the latter is to become the minister of the former, who is to reign over the whole earth, and the joint efforts of the two will render the Jangama the universal faith. Sarvajna is said to have been the son of a Brahman by a woman of the Potter tribe, and to have taught the Jangama doctrines from the age of ten untill he was re-united with Siva.

VI.—Kátama Rája Cheritra.

a. Palm leaves.—b. Paper.

A long account, in which fact and fiction are curiously blended, of a petty war between two chiefs who rose to independance after the downfall of the state of Warankal, in the 14th century. Manava Siddha or Siddhi Raja the prince of Nellore was one of the parties, and the other was Kátama Raja, the ruler of Yeragada, assisted by Padma Nayak The dispute originated in the herds of of Palnad. Katama trespassing on the pastures of Siddha Raja; a force under Tikkana Mantri, the cousin of Tikkana Sámayoji the poet, was sent to drive the m out, but was repelled by the herdsmen supported by troops. Tikkana being received with great coldness by his parents and his wife on his return home, vowed to redeem his credit or perish—he was accordingly killed in the next encounter. The people of

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Kátama being hard pressed in a subsequent engagement, invoked the aid of the Cows, who accordingly attacked and put the enemy to the route. Siddhiraja was then obliged to come in person to the field of battle, where in a personal conflict with Kátama he was killed, and Kátama died of his wounds. This seems to have terminated a contest of a very sanguinary description, and each party withdrew to their own boundaries. The death of Siddhi raja led to the subversion of the short lived principality of Nellore, and the territory was soon afterwards included in the possessions of the Redlawar family of Condavir.

VII.—Pálnád Víra Cheritra.

Paper.

Account of a seven years war, from 1080 to 1087, carried on by Brahma Naidu and twelve other land holders and graziers, against two towns, Gujerla and Macherla, in the Pálnád country, and which originated in a dispute at a cock-fight.

VIII-Nava Chola Cheritra.

Paper.

An account of nine of the most distinguished of the Chola princes, or Kerikala, Vikrama, Uttunga, Adivara, Varadherma, Satyendra, Manujendra, Vira and Uttama, confined however to fabulous narratives of the faith of these princes in the Vira Saiva or Jangama religion as related by Panditárá-

of Sosalipur in Mysur, a great patron of the sect. The work is interspersed with marvellous tales of the actions of different priests or saints of the sect, and is translated from the Karnáta. By Silamanupa Setti a descendant of Sankara Dás one of the disciples of Chen Baseswer—one of the founders of the Jangama form of Saiva worship in the Eleventh century.

1X.—Nandala Krishnama Vamsávali.

Genealogical account of Nandala Krishnama of Nandal—the son of Nrisinharaja, the son of Nárayan, the son of Nrisinha, who first settled at Nandal—the son of Srinjaraya, the son of Arviti Bukka Raya, a prince of the lunar race. This genealogy is extracted from the introduction to the Kalá purnodaya dedicated by the author Pingala Surana to Krishnama Raya.

X.-Valugutivaru Vansávali.

a. Paper .- b. Ditto.

Genealogical account of the Valuguti family of Rajas or Zemindars in possession of Venkatagiri. The founder of the family is said to have been Chavi Reddi who discovered a hidden treasure, of which he became duly possessed by offering, with his own consent, his servant to Bhairava or Vetála, whence he was termed Pátálmári Vetál Rao.— His son Prasádita Naidu was chiefly instrumental

in raising Pratapa Rudra to the throne of After the overthrow of that prince, Warangal. the members of this family extended their authority over a number of districts along the Krishna River. Two of them, brothers, Anupota Naidu and Madan Naidu are said to have defeated and taken a hundred and one Rajas, fifty one of whom they ground in oil mills, and fifty they offered in sacrifice to Kili and other Saiva deities. Another great conqueror was Lingam Naidu who slew Anuvima Redai, and had his figure and those of other Rajas sculptured on his spitting pot. A second Anupota subdued Kondavir and Rajamahendri and established himself there and at Chinapatam. The family seem to have been then subjected to the Vijayanagar dynasty, and several members of it, as Padakondapa. Naidu and his brother Gene Naidu—with the two sons of the latter Nayanappa, and Timma distinguished themselves against the Mohammedans in the reigns of Krishna Deva, Achyuta Raya, and Rama Raja. - Yacham Naidu who reigned about 1600 is also said to have been a great conqueror, defeating Makaraja and Devalpupa Naidu---capturing Chenji or Gingi and Palemkota, and extending his arms to the South as far as Madura.— His Grandson however appears as the feudatory of the Kutteb Shahi king of Golconda, holding Venkatagiri by his permission as Nánkar or alimentary estate. Benjar Yachem his Great Grandson

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was put to death by Zulfikar Khan the general of Aurungseb about A. D. 1696 but the Zemindari was granted after an interval to his son.—The direct line terminated with the 37th descent in 1776 but was continued by adoption The following appears to be the series of succession, omitting the collateral branches. The statement is not always very distinct.

very distinct.	
l Pátalmári Vetál	21 Chenna Sinh
2 Damanaidu	22 Nirván Ráyappa,
3 Vanamnaidu	in whose honour Malana
4 Yeradakshanaidu	the poet composed the
5 Sinha manaidu	Vykunthárohana.
6 Madan	23 Kumára Timma
7 Vedagiri Naidu`	Naidu.
8 Kumár madan	24 Padakonda Naidu
9 Sinham Naidu	25 Padakonda Naidu 2d
10 Pada Sinham	26 Chennapa Naidu
11 Chenna Sinham	27 Venkatádri Nazdu
12 Anupota	who possessed Venkata-
13 Sarvasinh	giri, and gave it that name,
14 Dhermanaidu	as it was a hill dedicated
15 Timmanaidu	to Káli or Kali malè-
16 Chiti daksha	The village is situated a
17 Anupota	kos from Venkátáchala.
18 Madan	28 Ráyápá
19 Sura	29 PennakondapaNaidu
20 Yachamanaid the	30 Yachama
founder of the Valaguti	31 Kasturi
branch.	32 Yacham Naidn

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.33	Padayachem			
34	Kumár Yachem			
35	Bengar Yachem			
murdered A. D. 1696				
36	Kumár Yachem			
	died 1747			

37 Bengar Yachem and Padayachem 1776 38 Kumár Yachem (adopted) 1804 39 Bengar Yachem (adopted.)

XI.—Kasikhanda molo vuna Reddivar Vansávali.

Paper.

The introductory chapter of a Telugu version of the Kasi Khand, giving an account of the family of the author's patron Virabhadra son of Allada Bhupa son of Dadaya Reddi, son of Perumalla Reddi. By Srináth—The same genealogy is given in the Bhimakhanda, by the same author, deduced ultimately from Proleya Vámana the founder of the Reddiwar family of Kondavir.

XII.—Mátala Teruvengala Ráya Cheritra.

a. Paper-b. Ditto.

Genealogical account of Teruvengala, a prince of the Matalavar family and ruler of Siddhávat near Karapa and whose descent is brought down from Vaiwaswata Menu through Ráma, and an unnamed Chola Bhupa, to Matali Timma Bhupa the founder of the family, from whom the hero of the work

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is the tenth in direct succession; by Nadimanti Venkatapati.

XIII.—Tanjáwar Raja Cheritra.

a. Palm leaves—b. Ditto.

An account of some of the first Náyaks of Madura-Soon after the establishment of the Vijayanagar Dynasty their authority was extended over nearly the whole of the countries to the south, leaving them in general under the management of their princes as feudatories paying tribute.-In the reign of Krishna Raya two of these, the Princes of Chola and Pandya, or Tanjore and Madura being at war, Nágama Náyak a Telugu officer of the Ráya was sent to the support of the Pandvan prince.—After subduing the Chola Raja, Nágama imprisoned his Ally, and assumed the sovereignty, in consequence of which a force was sent against him under his son Viswanáth Nývak who defeated his father, and sent him prisoner to The father was forgiven in consi-Vijayanagar. deration of the loyalty of the son, and the latter, on the death of the Madura prince which happened shortly afterwards, was made Governor of Madura. He took advantage of the hostilities betweeen the Rajas of Vijayanagar, and their Mohammedan neighbours, to convert his government into an independancy and was succeeded in it by his descendants.—The dynasty extended to 14 princes,

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commencing about 1530, and continuing till the middle of the last century, when *Chandasaheb* got possession of *Trichinapali*. The following appears to be the most accurate enumeration of these princes, some of whom have left remarkable traces of their reigns at *Madura* and *Trichinapali*, and others were well known to the Christian Missionaries.

l Viswanáth-about	1530
2 Krishnapa	•
3 Vírapa	
4 Viswapa	
5 Kumára Krishnapa	
6 Kasturí Ranjapa	•
7 Mutu Krishnapa	
8 Virapa died	1623
9 Terumala or Trimal	1663
10 Mutu Virapa—	
11 Choka náth died	1687
12 Krishna Mutu Virapa	1695

13 Vijaya ranga; part of the time under the regency of his mother Mangamál; died 1731

14 Vijaya Kumára; under the regency of his adoptive mother Minákshí, in whose time the Mohammedan prince seized the fort—the Princess poisoned herself—the adopted son and his father survived these disturbances, and became dependents on the Paligar of Rámnád, or the Nawabs of the Carnatic, until the whole came under British authority.

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XIV.—Trichinapali Rája Cheritra.

Palm leaves.

An account of the actions of Raghunáth, a Paligar of the Tinnevelli country who conquered different districts from the Setupation Márawa prince, and from the Mohammedan governor of Trichanapali.

According to this tract he was descended from the deity *Indra*, who had by a mortal nymph several sons—*Terumala Raya* of the *Ahita* tribe descended from one of these became a prince of great power, and is regarded as the first of the dynasty the line of which is the following.

1	Terumala Raya	8	Númana
2	Panchákhya	9	Pachamahisa
3	Tondaka ´	10	Kinkinipatí
4	Navanacholádhipa	11	Tondaka N. ipatí
5	Terumala Nripúlachandra	12	Tirumala Bhúpa
6	Navana Sauri	13	Padmápta
7	Páchanarapála	14	Raghunáth

The last was an officer in the service of Vijaya Rághava Raja of Tanjore, and subdued various districts to the South, which he appears to have erected into an independent principality. His son was Tirumala Raya, his son was Sri Vijaya Raghunath who it is said conquered Chanda Khan, and took up his residence in the Tondaman country.

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XV.—Sinhala dwipa Rája Kathá.

Palm leaves.

Account of a war between Krishnapa Náyak of Madura, and Tumbi Náyak, here called king of Ceylon, but who appears to have been only a petty Polygar of Tinnevelli or Rámnád who was defeated and deposed by the second of the Madura Náyaks, Periya Krishnapá.

XVI.—Kakaralapudi Gopála Páyaka Rao Vamsávali

Paper.

Genealogical account of Gopála Páyaka Rao, Zemindar of Anakapilli near Vizagapatam. It is properly an introduction to the tale of the marriage of Rukmávati: dedicated to Rámabhadra the son of Gopála Rao. By Somanath.

XVII.—Kaliyuga Rája Cheritra.

Palm leaves.

A short account of some of the most distinguished princes of the Kali age, as Parikshit, Satánika, &ca.

XVIII.—Básaveswara Kálagnyán.

Palm leaves.

An account of the state of the Dekhin in the reign of Akber, and of a person named Sesháppa

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being inspired by Malikárjuna to give fresh activity to the Virasaiva or Jangama sect—By Viráya, a Jangama priest.

XIX.—Sankara Cheritra.

Palm leaves.

An account of the Saiva reformer Sankarácharya, who was an incarnation of Siva, and instructed in theology by Govinda Guru at Chidambaram—his wanderings over India, and confutation of various sects are narrated in the usual strain, and he is stated to have caused the Jains to be put to death at Yudhapuri. He established the Math at Sringipur or Sringeri and the temple of Kámákshi and Sri chakra at Kánchí and was finally liberated from existence at Kánchi. By Venkataya, known by the title of Andhra Kálidás or the Kálidás of Telingana, an inhabitant of Vellore.

XX-Surapura Rája Vamsávali.

Paper.

Genealogical account of the Zemindars of Surapura or Sorapur in the Hydrabad country; an estate cleared for cultivation by Timma Reddi under the authority of Aurengzeb's officers in the seventeenth century.

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XXI. - Rangarao Cheritra.

Paper.

Account of the attack of the Fort of Ranga Rao Zemindar of Bobili, by Mon. Bussy and the troops of Vijaya Ráma Raja, the death of Ranga Rao, and his family and adherents—the appointment of Vijaya Ráma, and his assassination by the maternal Uncle of Ranga Rao. This is the story told by Orme, vol. 2. part 1. p. 254.

XXII—Makaráj Bomaráj Vamsávali.

a. Paper.-b. Ditto.

Genealogy and historical account of the Makarajwar princes who ruled at Karvetinagara, or the Zemindars of Narayanvaram or Naranvar not far to the South of the Tripeti hills. The family is deduced from a Chola king termed Dhananjaya Chola through Tondaman Chakrapartti, in whose race Náráyan Raj was born, who founded the city of Náráyan varam or Kalyána Patan from its being on the Kalyan, or what is now terned the Naran-The line then proceeds through varam . River. 87 descents to Maka Raj, whose nephewit is asserted was an Ally or feudatory of Krishna Ráya of The descent is continued through Vijaynagar. fifteen other names, to Kaveri Ray, Raja of Karveti nagaram in the Zilla of Chitore, with whom the work concludes, and by whose desire it was completed by different poets of his court. It is more a panegyrical than historical account of the family, and is copiously intermingled with praises of the deity Venkatáchala Swámi.

XXIII-Kanyaká Cheritra.

Paper.

Traditionary account of the voluntary exile or death of the Vaisyas of Penakonda in consequence Vishnuverddhana Raja's demanding daughter of Kusuma setti in marriage, and on the merchant's refusal, attempting to carry her off by force. In consequence, one hundred families it is said migrated to the West, eighty to the East, two hundred to Goa, and one hundred and thirty to the North, whilst Kusumetti, his daughter, and one hundred and two families burnt themselves. Vishnu verddhana in consequence of the imprecation pronounced by the Virgin died --- his head bursting in two. son Rájaráya Narendra appeased the surviving Vaisyas, and induced them to remain at Penakonda, making Virúpáksha, the son of Kusumasetti, chief over eighteen towns.---By Guruvaya.

Poetry, Plays, Tales, &c.

I.—Airávata Cheritra.

Paper, incomplete.

Gándhári intending to offer worship to the Image of Indra's Elephant omits to invite Kunti the mother of the Pándavas, who complains to her Sons. Arjuna compels Indra to send his Elephant in person to receive his mother's homage, to which ceremony Gándhári is invited. The story is told in verse.

II.—Ambarísha Cheritra.

Palm leaves.

Story of Ambarísha king of Ayodhya the worshipper of Krishna, in whose behalf the Discus of Vishnu threatened to destroy the Muni Durvásas, until arrested by the mediation of the king. The story is told in several of the Vaishnava Puránas, especially in the Bhágavat from which it is rendered into Telugu, by Rangasayí son of Náráyana and grand son of Sankara Mantrí.

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III.—Amukta Málá.

a. palm leaves-b. ditto.

Narrative of the sixth Alwar or holy teacher of the Vaishnava faith, Pariyálwar, named also Vishnujit, who instructed the king of Madura and his court in the Vaishnava faith—Vishnujit afterwards finding a damsel in a Tulasi bush, named her Sudikuduta, adopted her as his daughter, and married her to the deity Sriranga. The work also includes an account of Yamunacharya to whom the Pandya Raja had given his sister and half his kingdom and who after a while relinquished the latter for a life of asceticism. The work is by Alla sáni Peddana one of the principal writers of the court of Krishna Raya, and is written in that prince's name. It is dedicated to Venkata ramana the deity of Terupeti and was composed in consequence of a vision imparted by Andhra Madhusúdana, the deity worshipped at Chicacole, to Krishna Raya, when he invaded Orissa in Sal. 1438 or A. D. 1516.

IV.—Amuktamálá Vyákhyána.

Palm leaves.

A commentary on the preceding by the same author.

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V.—Aniruddha Cheritra.

Paper.

Loves and marriage of Aniruddha the grandson of Krishna, and Usha the daughter of Bánásura—with the humiliation of the latter by Krishna. By Abhayámatya.

VI.—Balíyala Raja Cheritra.

a. palm leaves.—b. ditto—c. ditto— a paper,

Story of Baláyala or Balayána also written Belalla and Bellana, Raja of Sindhukatak—who had resolved to give the Jangama priests whatever they should beg of him. Siva to try his faith appears, and requests of him a chaste female companion, and the king being unable to meet with such a person elsewhere, gave him his own wife Chullamá Devi. The queen finding the seeming Jangama rather backward, proceeded to embrace him, when she found a young child with three eyes in her arms. On beholding the child, the king worships him, on which Siva appears in his own person with his bride Párvatí and bestows on him a benediction. By Chitáru Gangadhar. See also page 204.

VII.—Bhadrarája Cheritra.

Palm leaves.

Narrative of the adventures of a prince named

Bhadra, the son of Chandramani, a king of the lunar race and an Apsaras, and of his son Saphalya who was an incarnation of Hari at the request of Indra in order to destroy Kapatásura and other giants in the south of Indra. Various stories of a legendary character are comprised in this work, which appear to be the invention of the author Venkatáchárya, and not borrowed from the Puránas, although of a similar description with such as occur in those works of the Vaishnava persuasion.

VIII.—Bhadra parinaya.

Paper.

The loves and marriage of Krishna with Bha-drá the daughter of the Raja of Kikeya. By Peddana Kavi, composed under the patronage of Somabhupála the son of Terumala Raja of Gawdal, a town in the Hyderabad country.

IX.---Bhánu Kalyána.

Paper.

A poetical description of the marriage of Surya with Santa the daughter of the demon Maya. By Chandrasekhara Iswara.

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X -Bhogini Dandaka.

Palm leaves.

Poetical account of the love of Sarvajna Singama or Sinha bhupa a prince of the Velmavar tribe and a damsel named Bhogini. By Bommana patu Rája translator of the Bhágavat.

XI.—Bhoja Cheritra.

Palm leaves imperfect.

A collection of tales related by Sarpata Siddha to Bhoja. They chiefly describe the adventures of Sringára Sekhara prince of Kalinga and his three friends, the sons of a minister, a banker, and a tari gatherer, by whom the Prince is restored to life after being poisoned by an old priestess. The beginning is wanting.

XII — Chandrángada Cheritrà.

a palm leaves -b. ditto.

A narrative of the loves of Chandrangada son of Indrasena king of Nishadha, and Chitrare-khá daughter of Chitrasena, with her election of him at the public choice of a husband. There is little incident in the poem, which is filled with florid descriptions of the seasons of the year and the sensations of lovers. By Venkatapati one of the eight poets of the court of Krish-

na Raya and distinguished by the title of Krishna Raya bhúshana the ornament of Krishna Ráya.

XIII.—Chandrabhanu Cheritra.

Palm leaves, incomplete.

Story of *Chandrabhánu* son of *Krishna* by his wife Satyabhámá, and his love for *Chandrarekhá*: the story is taken from the *Bhágavat* and rendered into Telugu, by *Mallana Mantri*.

XIV.—Chandriká parinaya.

Palm leaves.

Story of the loves and marriage of Chandra king of Visálá and Chandriká princess of Panchála. By Mádhava Raja son of Rachorla Raja---with a commentary.

XV.—Chandriká Parinaya.

Palm leaves.

An introductory chapter to a work intended to describe the marriage of *Bhima* to the daughter of the king of *Kasi*, containing at some length the genealogy of the author's patron *Jupalli Venkatádri*, Raja or Zemindar of *Partyal*. The founders of this family are said to have been officers in the service of *Kdla bhairava* of *Wariur*, and to have received their principality from *Kerikála Chola*. Chenna vibhu was the first---the following are named as his des-

cendants.--Kondala Ráya, Nrisinha, Ayappa Nayak, Timma vibhu, Chennapa, Rághava, Achabhupa, Nrisinha, Gajapati, Mánya, Ayappa, Ramachandra, Ayana, Krishna Dharinipati. Timmappa and Retnappa his sons succeeded severally: the latter had three sons two of whom Timma, and Ayappa severally succeeded: the direct succession then continued again thus; Lingabhupati, Ramana and Lingana. The last had four sons of whom the youngest Venkatádri was the patron of the poet Bhattara Bala Saraswatikíni Mahopádhyáya.

XVI.—Cháruchandrodaya.

Palm leaves.

Narrative of the adventures of Châruchandra, the son of Krishna, by Rukmini; his conquest of Indra's heaven and falling in love with and marrying Kumudvati the daughter of Padmákara Raja. By Chennama Mantri of Nandyal minister to Penima Timmia Raja.

XVII.—Dasaratha Nandana Charitra.

Palm leaves.

A Telugu version of the first part of the Rámáyana from Ráma's birth to his marriage with Sitá: the great merit of this work is its excluding all labial letters whence it is termed the Niroshtra Rámáyana. By Basavappa of Peddupati.

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XVIII.—Dasávtára Cheritrá

Paper.

An account of the ten Incarnations of Vishnu. By Konernáth.

XIX.—Devaki nandana Sataka.

Palm leaves.

A composition of 100 Stanzas on the exploits of Krishna. By Kavirája sekhara School master at Gantur.

XX — Devamalla Cheritra.

Palm leaves imperfect.

Account of Devamalla who was created by Brahma for the destruction of the Asura Vajradanta at the request of Indra—after the defeat of the Demon, the Gods gave him a city and a bride, as the reward of his prowess. He had ten sons by his wife, whom he sent to different countries, to teach boxing and wrestling, &ca.—from them the boxers and wrestlers profess to trace their descent. By Venkatanárya, composed by desire of Koppala Malla, a descendant of Nimba the son of Devamalla, who was established in the Dekhin.

XXI.—Dhermángada Cheritra.

a. palm leaves—b. paper.

Story of Dhermángada king of Kanakapuri in

Kashmir. His wife is delivered of a snake which is kept secret, and a report is given out that she has borne a son. The king of Szuráshtra sends to propose his daughter as a wife for the Prince, to which Dhermángada, unwilling to confess the truth accedes. The damsel is sent to Kashmir, and when arrived at maturity enquires for her husband. snake is given to her, which, although much grieved, she takes charge of, and carries to holy shrines, as Jagannáth, Sriranga and Brahma kunda at Dhermapur. At the latter she is directed by a voice from heaven to immerse the snake in the reservoir. which she does, and it assumes the form of a man: she returns to Kashmir with her husband. Her father-in-law on learning what has happened names her Satyavati and his son Chitrángada, and resigns to them the government. The story is related by Gautama to Ahalyá as the record of a virtuous By Nrisinha Kavi. wife.

XXII.—Hamsavinsati.

Palm leaves.

A collection of tales on the same plan as the Tales of a parrot, ortwenty stories told by a Hamsa or goose, to prevent the wife of Vishnudás from carrying on a criminal intrigue during his absence. By Agala Raja Nárayana son of Suráppá.

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XXIII—Harischandra Nalopákhyána.

a. palm leaves -b. paper -c. paper.

A poem written in a double sense: as interpreted in one manner it narrates the story of Harischandra and in the other, the adventures of Nala. By Bhattu Murtti who was first one of Krishna Ráya's eight poets, and subsequently patronised by Ráma Raja, whence he was entitled Ríma Rája bhúshana.

XXIV.—Harischandra Kathá.

Palm leaves.

The story of Harischandra king of Ayodhya, the trials to which he was subjected. and the sufferings to which he was reduced, and his final restoration to prosperity. In prose—author's name not given.

XXV .--- Harischandra kathá,

Palm leaves.

A poetical narrative of the trials and sufferings of Harischandra. By Gaurava Mantri grandson of Laushmana kavi.

XXVI .--- Iudumati Parinaya.

Paper.

Loves and marriage of Aja the son of Raghu and Indumati the Princess of Bhojapura. By Kámanu re Krishnávadháni.

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XXVII .--- Kailása nátha Sataka.

Palm leaves.

A hundred stanzas in praise of different forms of Siva. By Venkata ramya of Nellur.

XXVIII .-- Kaládharopákhyána.

Palm leaves.

Story of Kaládhara a form of Kámadeva and son of Vishnu, for whom Viswakerma builds a city in the ocean, whence he travels to different countries, and marries various princesses, until he recollects the examples of Ráma and Yudhisthíra, abandons the world, and devotes himself to meditation on Vishnu. By Mudeyar Venkata pati.

XXIX --- Kámboja Raja Cheritra.

a. palm leaves—b. paper.

A collection of *Pauranic* legends supposed to be narrated by *Dattátreya* at the *Vriddha Ganga* to the king of *Kamboja*, who had visited the spot to be cured of the Leprosy. The author, or rather translator, is not named.

XXX.---Kapota vákya.

Palm leaves.

Story said to be told by Ráma to Sugriva of the resignation and charity of a Pigeon that gave it-

self up to a fowl who had taken its mate, and of some monkies that yielded their own flesh to feed a hungry hunter. By Sayappá: the stories are from the Mahábhárat.

XXXI.---Kavi kerna Rasáyana.

Palm leaves.

A Telugu version of the Rámáyana, in the same order. By Venkata Ramaniya.

XXXII .-- Kayúra báhu Cheritra.

Palm leaves.

Story of the marriage of Keyura báhu king of Kalinga with Mrigánkavati daughter of the king of Láta or Lar. In order to induce the prince to seek her hand, his minister Bháguráyana repeats a number of apologues and tales which constitute the composition. By Machana Amátya who professes to have written it by order of the person celebrated in the poem and who was a prince of Rajamahen-His genealogy is thus given---Keyurabáhu son of Gundana, son of Bhimana, son of Ketana, son of Kommána, son of Gonka Reddi, son of Govinda Bhuvibhu of the agricultural caste, Raja of Dharanikota---Ketana, the third in ascent, is said to have been the minister of Chayakara the son of. Rájendra Chola.

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XXXIII.---Kirátárjuniya.

a. palm leaves-b. ditto.

A Telugu translation of the Sanscrit poem of the same name describing the adventures of Arjuna with Siva disguised as a mountaineer. By Sattana of Náyanavaram near Madras.

XXXIV .--- Lakshmi vilás.

Palin leaves.

The story of the birth of the Goddess Lakshmi from the churning of the ocean, her marriage with Hari and residence with him in Sweta Dwipa. By Rayasa Venkata pati inhabitant of Venkatagiri.

XXXV.---Mádhavábhyudaya.

Falm leaves.

A poetical account of the Avatárs of Vishnu and particularly of the actions of Krishna's infancy and youth to his marriage with Rukmini. By Ayudura kechaya son of Guruvaya, composed by desire of Naga Raja son of Paparaju son of Haryappa, son of Sankara Yogi, Raja of Nivetti in the Nellur country.

XXXVI.---Mairávana Cheritra.

Paper.

The story of the release by Hanumán of Ráma and Lakshmana when they had been carried off

and confined by Mairávana --- After the interruption of the sacrifice of Indrajit, Rávana applied to Mairávana for aid, who promised to seize the princes---Ráma's friends hearing of this desired Hanumán to be vigilant, who accordingly twisted his tail round the whole army---Mairávana unable to penetrate, assumed the form of Vibhishana and desiring Hanumán to keep a good look out, was admitted by him into the intrenchments, where he cast all the host into a slumber, and made off with Lakshmana and Ráma, carried them to his castle, and ordered them to be sacrificed to his patroness Káli---Hanumán then went to Marmapura to recover the princes, where he learnt the particulars of their imprisonment from the Warder, who happened to be his own son, and who undertook to convey him past six of the seven walls which surrounded the citadel but could not carry him farther---on arriving there Hanumán met Dordandí the sister of Mairávana coming to fetch the water to be used at the sacrifice, and who being dissatisfied with her brother's treatment, and compassionating the princes, consented to admit Hanuman into the palace, in the form of a musquito in the water pot--- Hanumán then asked Kali for her victims, and winding his tail round the image, frightened her into acquiescence in their liberation --- her attendant spirits brought the iron cage in which they were confined and Hanuman who had previously killed all the guards carried the princes out of the fortress. He then set to work to against him. He overthrew but could not kill the giant, and on marvelling at the cause, is informed by Dordandi, the five vital airs of the demon are on a mountain 60,000 cos remote, in the form of five black bees---Hanumán immediately travels thither, and catches and kills the bees, on which Mairavana perishes. He then placed Dordandi on the throne of Marmapur, with his son Matsyavallabha as young Raja. This story was told by Ráma to Agastya and repeated by Náreda to Yudhishthira. The original Sanscrit is said to be a part of the Jaimini Bhárata---the story is popular in the Dekliin---see pages 97 and 218---rendered into Telugu, by Tirupati son of Ammaya Amátya.

XXXVII.---Mándhátá Cheritra.

Palm leaves.

The adventures of Mándhátá a king of the solar race, the son of Yuvanáswa, his combat with Rávana, his falling in love with Vimalángi the princess of Kuntala and marrying her, his ruling prosperously over Ayodhyá, his philosophical studies under Vasishtha and his adoption of an ascetic life. Part of the story is taken from the Vishnu Purána but much is the addition of the author. The beginning is also appropriated to the legendary account of the origin of the temple of Sriranga from the Vimána or car of Vishnu. By Nrisinha Kavi.

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XXXVIII.--·Naishadha.

Paper.

A translation of the Sanscrit poem of Srihersha on the adventures of Nala and Damayanti. By Srináth; see the Bhima Khanda.

XXXIX .-- Nala Cheritra.

Palm leaves.

The story of Nala and Damayanti as taken from the Mahábhárat.

XL.-Nanja Rája Cheritra.

Palm leaves.

Account of the worship of Choleswara, by Nanja Raja the Karther or Raja of Mysur, and the Raja's obtaining through the favor of the Deity, the hand of Chandrakalá princess of Kuntala. By Náráyana Appa, composed by desire of Nanja Raja.

XLI .-- Narukur Párijátam.

Palm leaves.

A dramatic representation of Krishna's bringing the Párijáta tree from heaven, to gratify his wife Satayabhámá. By Náráyana Appa a man of the goldsmith caste of the village of Narukur in the ceded districts.

XLII .--- Parasuráma Vijaya.

Palm leaves.

A prose narrative of the origin and actions of *Parasuráma*, taken from the *Puránas*, his defeat of *Kartavírya* and destruction of the *Kshetriyas*, his giving the earth to the *Brahmans*, and their obliging him to seek a habitation or himself in the recovery of a tract of land, the province of Malabar, from the ocean. By *Bhavagna*.

XLIII .--- Patita Pávana Cheritra.

Palm leaves.

Poetical and legendary tales of the purification of various sinners by the communication to them of the Mantra of Ráma, or Om Sri Rámáya Nama, illustrative of the superiority of Vishnu, and recommendatory of the worship of the form of that divinity adored at Tripeti. By Venkata Kavi son of Kechana.

XLIV .--- Purúrava Cheritra.

Palm leaves.

The story of *Purúravas* and *Urvasi* as related in several of the *Puránas* and in the drama of *Vikrama* and *Urvasi*. By *Abhaya Mantri* son of *Taduparthi Ráya Mantri*.

XLV .-- Rádhá Mádhava Samváda.

Palm leaves.

Lyrical verses descriptive of the loves of Krishna and Rádhá, their conversation and sports; by Venkata Kaví.

XLVI.--- Rámábhyudaya.

a. palm leaves-b. paper.

A Telugu poetical version of the Rámáyana or the history of Ráma from his birth to his defeat of Rávana and return to his capital. By Rámabhadra Kavi of Uttanutta dedicated to Nrisinha Raja of Gobur.

XLVII .--- Ríma stava Rágiya.

Paper.

A Vaishnava tract in commendation of faith in Krishna or Ráma in preference to the ordinary modes of adoration; with hymns addressed to those divinities. By Mallana.

XLVIII.---Rághava Pándavíya.

Palm leaves.

A Telugu version of the Sanscrit poem Rághava Pándavíya in which the verses have a double import, and relate the substance of both the Rámáyana and Mahábhírat. By Peddaráma Dhimán, son of Madda Raji Gunappya.

XLIX.---Rághava Pándaviya.

a. paper - b. ditto.

A similar work as the preceding, by Suranaryar one of the chief Poets of the court of Krishna Raya.

L.---Rája Niti.

Palm leaves.

Story of Kanakasekhara and Kanakarekhá and their marriage. The son of the latter is instructed by the minister in polity, or the civil and military government of the state. By Jagannath son of Ayala Mantri, a Brahman of Kimur in the Gantur district.

LI .--- Ranganáth Rámáyana.

a. palm leaves-b ditto, incomplete.

Another version of the Rámáyana of great celebrity in the south of India, the work of Ranganáth Kavi, but purchased from him by Gunabuddhi Reddy of Gandi Kota who accordingly appears as the author, and who dedicates it to his father Vetála Dharanísa.

LII.---Rukmángada Cheritra.

Palm leaves, incomplete.

The story of Rukmángada who preferred putting his on to death, to breaking his fast on the 11th

lunation which is sacred to Vishnu, see page. By Prourha Kavi, son of Bomana patu raja the translator of the Bh'gavat.

LIII --- Sakalakathá sára sangraha.

a. paper-b. ditto.

A poetical popular version of the principal tales found in the *Puranas*, as those of *Parikshit*, of *Nala* and *Damayanti*, of *Pururava* and *Urvasi*, of the sons of *Sagara*, of *Kártaviryárjuna* and *Parasuráma*, of the birth of *Krishna* and death of *Kansa*, &c. By *Rámabhadra Kavi*.

LIV .--- Rúpavati Cheritra.

Paper.

Story of the loves of Musali Raja, prince of Venkata giri and Rúpavati a dancing girl. By Chinkatapalli Lakshi Raja.

LII.---Sámba vilása.

Palm leaves.

Narrative of the birth of Sámba the son of Krishna by Jambuvati, his elopement with Lakshmana kántá caughter of Duryodhana, who is prevailed upon by Balaráma to consent to the marriage. The subject is taken from the Bhígavat. By Venkataramana who dedicates the work to the deity Venkatapati.

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LIII. --- Sananda Cheritra.

Palm leaves.

Account of Sananda a holy personage of the Virasaiva sect the son of Purnavetti Muni, who having visited Yama and beheld the tortures to which the souls of sinners were subjected, was moved with compassion to redeem the whole race by teaching them the Panchákshara, the five-letter Mantra or formula, Sivaya Nama, glory to Siva, in consequence of which they were all transported to Siva's heaven. Yama complained of losing all his subjects to Siva, who told him he should never be liable to such a misfortune again. By Linga kavi of Kalahastri.

LIV -Sárangdhara Cheritra.

Palm leaves.

Story in verse of Sárangdhara son of Rájama-hendra king of Rajamahendri whose step mother Chitrángí falls in love with him—He rejects her advances, on which she accuses him to the king of attempting to violate her, and the king orders him to have his feet cut off, and to be exposed in the forest to wild beasts—There, a voice from heaven proclaims that the Prince in his former life was Jayanta, minister of Dhavala Chandra, who being envious of Sumanta one of his colleagues, contrived to hide

the slippers of Sumanta under the bed of the Queen. The king finding them and ascertaining whose they were, commanded Sumanta to be exposed to wild beasts after having his legs and hands cut off in retribution of which Jayanta, now Sárangdhara, suffers the like mutilation. He acknowledges the justice of the sentence, and his wounds are healed by a Yogi. A voice from heaven apprises the king of the innocence of his son, and he takes Sárangdhara back and puts Chitrángí to death. Sárangdhara adopts a religious life. The same story occurs in Tamul, see page 214. By Chamakuri Venkatapati son of Chamakuri Lakshmana Kavi.

LV.---Sárangdhara Cheritra.

Palm leaves.

The same story as the last, written in prose, by Gaurana Kavi.

LVI.---Sasánka Vijaya.

Palm leaves.

The rape of $T\acute{a}r\acute{a}$ the wife of Vrishaspati by Chandra and the war that ensued amongst the Gods in consequence. Vrihaspati recovered his bride, but her son Buddha begotten by Chandra was given to him. The story is told in different Puranas. By Venkapati son of Krishnaya.

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LVII.---Sringára Rághava.

Palm leaves.

A poem in praise of Ráma by Venkatádri son of Chárukumári Peddia. The first portion is appropriated to an account of the family of Náráyana, the patron of the poet, descended from Kotipalli Gopapradháni, a Niyogi Brahman of Rojala in the Hydrabad district.

LVIII.---Surabhándeswara.

a. palm leaves—b. ditto—c. paper.

A celebrated Saiva tale in the Dekhin, of an intrigue between a Saiva brahman of great sanctity and the wife of a Tari gatherer or vender of spirituous liquor. Being unseasonably interrupted by the husband at their first interview, the woman concealed her gallant in a large jar partly filled with arrack, in which the Brahman was stifled. In consideration of his piety, and the holiness of the place where the event happened, which was Kasi or Benara, Siva changed the body into a Linga, and the jar into the cup or Yoni, and consented to be worshiped in this form as Surabhándeswara the Iswara or Linga of the wine vessel. By Ghantáya Prabhu, son of Yellana Amátya.

LIX .--- Swarochisha Menu Cheritra.

Palm leaves.

A poetical account of the birth of Swarochisha

the second Menu. Pravarákhya a Brahman having obtained permission to behold Kailása was seen by Varuthini one of the Apsarasas. She fell in love with him, but he being a pious person rejected her advances, and returned home: a Gandharva enamoured of Varuthini, observing what had occurred, assumed the shape of the Brahman, and in his person held intercourse with the nymph: the result of which was the birth of Swarochisha Menu. The story is taken from the Márkandeya Purána being rendered into Telugu, by Allasani Peddana one of Krishna Raya's eight poets: he is known by the name of Andhra Kavi Pitámahá, grand sire of Andhra or Telugu bards.

LX .-- Shorasa Kumára Cheritra.

Paper.

The stories of sixteen princes, or of Kamalákara the son of Janamejaya, and his fifteen companions, who on setting out together in quest of adventures are separated from each other. They rejoin the prince after some interval, and each relates what has befallen him. The plan of the work is borrowed from the Das Kumára of Dandi, but the persons differ, and the adventures are of a more marvellous complexion; thus Kamalákara releases one of his friends from his transformation into a tree. He is himself changed to a Parrot. Chitra-

sena obtains the power of travelling through the air, &c. Several of the stories are taken from other collections, as the *Vrihat kathá* and *Vetála Panchavinsali*. By *Annaya*.

LXI.--- Váni vilása.

Palm leaves.

A poetical miscellany which may be regarded as a popular Purána. It comprises accounts of the creation and destruction of the world, the genealogy of the Patriarchs, the extent of the earth, the holiness of different sacred streams, the duties of the different castes, the merit of observing various festivals and worshipping particular objects. It treats of Grammar, Prosody, Astronomy, Medicine, Music, Arms, of Philosophy, the Drama, Elephants and Horses, and of articles of dress and ornament, and is in fact a summary of the religious and social system of the Hindus. By Terumalla Rangasayi son of Kandarya.

LXII .--- Vasu Raja Cheritra.

Palm leaves.

Story of Vasu king of Pratishthána whilst hunting in a forest beholding and falling in love with Girikanyá, the daughter of the Koláhala mountain and marrying her. By Bhattu Murtti, said to have been one of the poets of the court of Krishna Raya and Ráma Raja, composed by desire of

Terumala Raya Raja of Pennaconda after the downfall of Vijayanagar, one of the five grand sons of Rama Raja: the genealogy contained in the introductory lines of the poem is of some value as shewing the reputed descent of that usurping minister. A descendant of Yudhishthira was Pinna Tatta—his son was Somadeva---his son Raghunáth---his son Purana Makaju---his son Bukka Raja—his son Ráma Raja—he had three sons Timma, Kondama and Sriranga of whom the last succeeded to the sovereignty of the dismembered kingdom: he had five sons Konavibhu, Timma, Rámaprabhu—Terumalla and Venkatapati both: the last two appear to have enjoyed authority.

LXIII.—Vetála Panchavinsati.

Paper.

A collection of twenty-five tales told by a Vetala or Demon to Vikramaditya, translated from the Sanscrit.

LXIV.—Vidyávati Manjari.

Palm leaves.

Poetical description of a dancing girl and her loves with Mudurama Raja Paligar of Mugarala palam. By Seshachala Paligar of the Tadigola family.

LXV.... Vijaya Vilása.

Palm leaves.

The adventures and exploits of Arjuna on his separation from his brethren, as described at the end of the first section of the Mahábhárat, with some modification. On his coming southwards he marries Chitrángadá daughter of Pándya Raja at Manipur, by whom he has Babhruváhana after which he goes to Prabhása kshetra in pilgrimage, and thence returns to Dwáraká in disguise, whence with Krishna's connivance, he carries off and marries Subhadrá the sister of that divinity, Abhimanyu is born of this marriage. By Chamakura Lakshmayah. The book is dedicated to Raghunáth Raja, son of Achyuta Raya a prince of Tanjore in the beginning of last century.

LXVI,---Vikramárka Cheritra.

a. palm leaves - b. ditto - c. paper.

An account of the celebrated prince Vikramárka or Vikramáditya and his brothers; according to this legend Vikramárka on his travels propitiates Kálí undera fig tree near Ujayin, and she confers upon him a life and reign of 1000 years. Prasena king of Ujayin, dying without heirs, Vikramárka is elected monarch: after reigning many years he visits Indra, and upon his return observes evil omens, the cause of which is explained by Bhartrihari to be the birth of his brother's destroyer. The king sends his familiar

to search for this person, and the Vetála discovers him in Sáliváhana just born of a virgin six months old, at Pratishthána—Vikramárka sets out to kill him but is encountered and slain by Sáliváhana. Vikramárka is succeeded by his son to whom Bhoja succeeds.

The work contains also the story of Bhartrihari who detects the infidelity of his wife by the receipt of a fruit which he had given her, and which she presented to her gallant, the gallant to a female slave—the slave to a common woman, and the last again to the king. Bhartrihari in consequence retired to an ascetic life. By Kondaya Kavi son of Chittiya Timmia and grand son of Mallikarjuna inhabitant of the Ceded districts. Mss. c. is by Yekaya.

Although denominated the Vikrama Cheritra, these works are nothing more than the collection of tales narrated to Bhoja by the animated statues which supported a throne formerly belonging to Vikramáditya, and subsequently found by Bhoja. On his attempting to ascend it, the statues, which were so many Apsarases or nymphs of heaven, consigned for a given period to do penance in this form, denied his pretensions, as being infinitely inferior to their former master, in disinterestedness, courage and liberality. Each image tells an anecdote of Vikramáditya in support of the assertion, and the work

is thence known as the Sinhásana Dwátrinsati, or Thirty-two (tales) of the throne, such being the number of it supporters.

The original collection is unquestionably Sanscrit, but versions exist in every cultivated dialect. Such as occur in this collection agree tolerably well with each other in the purport of the stories, although admitting occasional additions and embellishments. Such is the case with the Telugu and Marhatta versions, and to these may be added the Bengali as printed in Calcutta. The Hindi translation, published likewise in Calcutta, differs in every respect from the original, the authenticity of which is nevertheless corroborated by the agreement of the other three, the Telugu, Bengali and Marhatta, with each other, and with the Sanscrit text. The Telugu differs chiefly from all the rest in the introductory portion. The original simply states that Bhartrihari was king of Ujayin and that Vikramáditya his younger brother succeeded him, on his abandoning the world, in consequence of detecting his wife's infidelity by the well known circumstance of the fruit, which, given by him to the Queen, was presented by her to her paramour, and after a time came back again to the king. According to the Telugu version however Vikramaditya, was one of the four sons of Chandragupta a Brahman of Ujayin—the others were Vararuchi, Bhatti and Bhartrihari—Vararuchi the elder was the son of a Brahman woman, and adopted a religious life—Bhartrihari the son of a Sudra woman obtained the throne of Ujayin but resigned it for the reason above stated, when Vikramáditya succeeded—Bhatti was his minister. The Marhatta and Bengali follow the original Sanscrit. The Hindi makes Vikrama one of the six sons of Gandharb Sen Raja of Ambavati; the others are Brahmanit, Sankha, Bhartrihari, Chandra and Dhanwantari. Sankha becoming the minister of the Raja of Dhár the father of Bhoja, killed him, and was killed by his own brother, Vikrama, who thus became king of Dhár.

A remarkable part of the story of Vikramáditya is his being killed by Sáliváhana of Pratishthána. In the introduction to the Sanscrit work and the Bengali translation, this fact is merely announced. In the 23d story however, in both, Sáliváhana is said to be the son of a Brahman widow by a Nága kumára a serpent prince, whose aid gives animation to clay figures of men, elephants and horses for his son's service in the engagement, from which however Vikrama by the aid of Vásuki retires un harmed. The same story is told in the same manner and place in the Telugu version, but the introduction improves upon it, by stating that Vikramáditya solicited a boon from Mahadeo that he should never be slain, unless by the son of an infant virg in, in-

tending thereby an impossibility. Such however was Síliváhana, being begotten by a Nága kumára on a female child one year old. Sáliváhana, with the aid of his father and the animated toys defeats and kills Vikramáditya. The Marhatta so far amends this story that it makes the virgin mother of Sáliváhana seven years of age. Not a word of these incidents is found in the Hindi work, nor any mention of Sáliváhana at all. Those peculiarities of the story, therefore, which shew the strongest traces of the appropriation of early Christian legends, are of local and probably recent origin, and after all present no very striking analogy.

LXVII.---Vipranáráyana Cheritra.

Palm leaves.

Story of Vipranáríyana a Brahman, one of the Alwars; the same apparently as Terumanya; and of Devadevi a dancing girl in the temple of Sriranga. The God in consideration of his votary's merits assumes his shape, and presents to Devadevi a golden Ewer from his shrine as the reward of her favours. Vipranáráyana is accused of having stolen the vessel, and is on the point of being punished for the theft, when Sríranga appears and reveals his innocence. By Varadiya disciple of Kandala Dodáchári of Sriranga.

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LXVIII .-- Virabhadra Vijaya.

Palm leaves.

The origin of Virabhadra from the anger of Siva and his destruction of the sacrifice of Daksha---a well known Pauranic legend, and the chief subject of the sculptures at Ellora and Elephanta. By Bommana paturaj.

LXIX .--- Vrihannáyiki Dandaka.

Palm leaves.

Panegyrical description of Vrihánnayiki a form of Durgá worshipped at Terukummam. By Sivaramia of Tanjore.

LXX.---Atmánátmá viveka.

Palm leaves.

A treatise on the distinction between matter and spirit, the formation and dissolution of the body, of passion and philosophy and divine wisdom. It is a translation from Sanscrit.

LXXI --- Brahma Gítá.

Palm leaves.

A treatise on abstract devotion according to the Vedánta philosophy, as communicated by Brahma to Indra and other deities, and repeated by Súta to the Rishis; said to be a translation from Sanscrit.

LXXII.---Mantrasárárth a dípika.

Palm leaves.

An account of the doctrines of the Vaishnava sect, interspesed with notices of Rámánuya and other teachers, description of places venerated by the sect, and of hymns and prayers used by them. Said to be a translation from Sanscrit.

LXXIII .--- Vedánta Rasáyana.

Palm leaves.

The history of Christ, translated from the Gospels, with an introduction in the form of a dialogue between Mallarasa and Gnyána bodha, in which the inferiority of the Hindu Gods to Parameswara or Sarveswara, from whom they proceeded, is maintained, and in proof, the incarnation of Sarveswara as Isu or Jesus is described: composed by Ananda inhabitant of Mangalagiri, dedicated to Dasa mantri or Dasapa, a Brahman converted to Christianity.

LXXIV .--- Sampagemanna Sataka.

Paper.

A hundred stanzas in praise of Sampage manna, a form of Siva, and in commendation of divine wisdom. By Paramánanda Yatíndra.

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LXXV .-- Wallikárjuna Sataka.

Paper.

A hundred stanzas supposed to be add ressed by an enamoured female to the deity *Mallikárjuna*, the form of *Siva* worshipped at *Srisaila*.

LXXVI.---Lakshmi Nrishimha Sataka.

Paper.

A hundred stanzas in praise of a form of Vishnu worshipped in the Anterveda or tract between the Krishna and Godáveri, near Rájamahendri. By Kesava dás.

LXXVII.---Krishna Sataka.

Paper.

A hundred stanzas in praise of Krishnu. By Kavirákása.

LXXVIII.---Sundari mani Sataka.

Paper.

A hundred stanzas descriptive of the dress, amusements, feelings and endearments of an enamoured female.

LXXIX.-Vernásrama Dherma Nirnaya.

Paper.

A description of the principal observances to be followed by the four principal castes and by the Artificers fabled to have descended from Viswakermá

with some Pauranic extracts relating to that demigod and his progeny. By Básaváchárya.

LXXX.---Anubhavasára.

Paper.

A treatise on the merits of worshipping Siva agreeably to the tenets of the Jangamas.

LXXXI.—Siddhe'swara Dandaka.

Paper.

Legendary account of the origin of the shrine of Siddheswara, a form of Siva, the Lord of Superhuman faculties, worshipped at the village of Kalkata on the bank of the Bahu river: By Venkatáchalapati.

LXXXII.—Chandrarekhá vílápa.

Paper.

Account of the loves of Niladri Rao and Chandrarekhá, a dancing girl. By Jagannáth.

Philology.

I.—Narasa bhúpalíyam.

a. palm leaves.-b. ditto-c. ditto.

A work on the objects of Poetical and Dramatic composition, or the hero, heroine, their friends and associates, with the different emotions and feelings to be described. By Bhattu murtti one of the eight poets said to have been patronised by Krishna Raya. The work however derives its name from Narasa the father of Krishna Raya, whose genealogy is traced by the Poet from the Sun through the solar race of Princes to Kalikala Chola. In his family, it is said, Pochi Raja was born, and from him Narasa is made the 28th in descent—Narasa Raya was Prince of Vijayanagara about 1495.

II.---Ahobala Pánditíyam.

Palm leaves.

A work on Rhetorical or poetical composition, also on the meanings and origin of words in the Telugu language, and on prosody. It is in some degree a commentary upon the aphorisms of Nannaya Bhatt. By Mádhava Yajwa, also termed Ahobala Pundit, a Brahman of Palár.

III.---Lakshana Chúrámani.

Palm leaves.

A work on the powers of the letters of the Sanscrit alphabet, the deities that preside over them, the influence they exercise over the fortunes of mankind, the effects of certain combinations of them, and the manner in which they are used in different composition. These subjects, which are mystical and astrological rather than philological, are followed by an account of the six thousand Niyogi Brahmans or Brahmans acting as Poets, Astronomers, School masters, &c. supposed to be descended from those who followed Yudhishthira and his brothers into exile, and who were appointed to certain secular functions, by different Telugu Princes. Thirty-two are specified as of particular eminence. This account is followed by a treatise on Prosody, with illustrations of the different metres used in the writing of Bhima, Adharvana; Kavirakshasa, Nánnaya bhatt, &c. and an account of various ornaments of style, as alliteration and others. By Kastúrí Rangaya son of Venkata Krishnaya of Tanjore. It is dedicated to Ananda Ranga Pella and is also termed the Ananda ranga Chandasu.

IV.—Mályadi Nrisinha Chandusu.
Palm leaves.

A treatise on Telugu Prosody, by Lingaya Mantri of Veylatur.

V.—Andhra Sabda Kaumudi.

Palm leaves.

A short Grammar of the Telugu language, by Lakshmi Nrisinha son of Varada Yajwá of Srikakol.

VI.—Amara koshavyákhyána.

Palm leaves.

The Sanscrit vocabulary of Amera Sinha, with a Telugu interpretation.

VII.—Kávyálankára Churámani.

Palm leaves.

A work of some extent on Rhetorical and poetical composition, by Venikotta Peddana son of Govindámátya: it is dedicated to Visweswar, a prince of the Chálukya tribe, whose family is thus traced Vishnuverdhana, Chálukya Bhíma, Rájanarendra, Dherma vallabha, Upendra, Chalukya Visvanath and the work is consequently of the 14th century.

VIII.—Andhra náma Sangraha.

Paper.

A vocabulary of the Telugu language in two parts, the first contains words classed according to their signification—the second, words of various meanings. By Lakshmana Kavi.

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IX.—Bhíma Chandassu.

Paper.

A work partly on the powers of the letters in composition, and partly on the influence of the Planets, by *Bhima Kavi*, one of the oldest Telugu writers; cotemporary with *Nannaya Bhutt* see page 265. *Bhima* is said to have been a cotemporary, also of a Prince of named *Raya Kalinga Ganga*.

Astrology, Medicine and Mechanics.

I.—Ratta mattam.

a palm leaves—b. ditto—c. ditto.

Astrological predictions of the weather, rain, droughth, and similar topics applicable to agriculture, and the plenty or scarcity of grain. Translated from the Canada of Retta, by Bháskara son of Nagaya and dedicated to Venkatapati Palligar of Eravar.

II.—Samudrika Lakshana.

Palm leaves.

A treatise on Palmistry, by Annaya son of Márya.

III.—Ganita Trirasikam.

Palm leaves.

The rule of three and other arithmetical rules. by Pavalur Malana.

IV.-Vaidya Pustaka.

Palm leaves.

A tract on Medical preparations, and on the efficacy of certain prayers and charms.

V.—Şilpa Sástra.

Palm leaves.

Instructions for making the Images of the Gods of wood or metal, and for ornamental work in gold and silver, cutting precious stones, &c. By Peddanáchári an artificer.

VI.—Grihanirmána vidhi.

Palm leaves.

Rules for the erection of houses, temples and other edifices—author not named.



Astrology, Medicio

1.—Ratta

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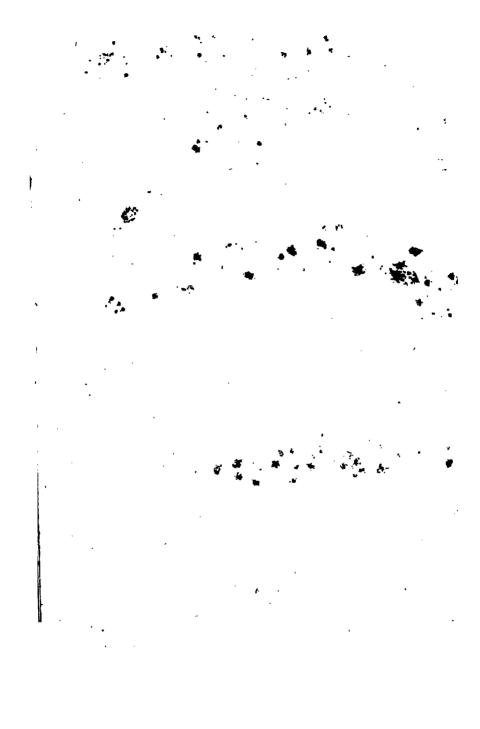
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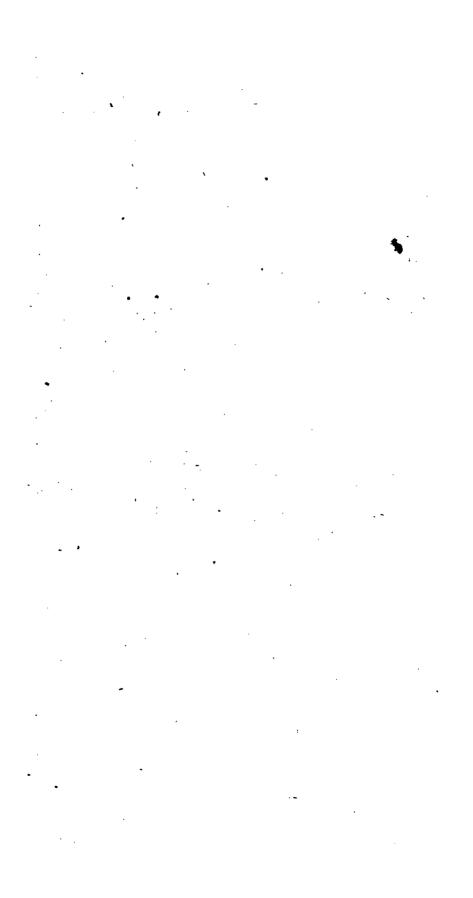
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